

88.14

REFORMED CHURCH MESSENGER

PASSION WEEK NUMBER



CHRIST IN GETHSEMANE

[Liska]

PHILADELPHIA, APRIL 3, 1919

THE FORWARD MOVEMENT of the REFORMED CHURCH

"Speak Unto the Children of Israel, that they Go Forward." --- Exodus 14: 15

Obedient to the instructions of the General Synod, convened in special session at Altoona, Pa., the Commission of Twenty Five met in the Assembly Hall of the Reformed Church Building, Philadelphia, on Tuesday, March 25, 1919. The record shows that the following representatives from the Synods, the Church at Large and the Boards were in attendance:

Eastern, Rev. Charles E. Creitz, D. D.; Ohio, Rev. John O. Reagle, D. D.; Northwest, Rev. Josias Friedli; Pittsburgh, Rev. Edward S. Bromer, D. D.; Potomac, Rev. Abner S. Dechant, D. D.; German East, Rev. Carl H. Gramm; Interior, Rev. Ernest N. Evans; Central, Rev. Adolph Krampe, D. D.; Southwest, Rev. William H. Knierim, in place of Rev. F. H. Diehm, who is removing from the bounds of the Synod.

President of General Synod, Rev. Charles E. Miller, D. D.; Stated Clerk of General Synod, Rev. J. Rauch Stein; Representatives of the Church at large, Elder Emory L. Coblentz and Elder Harry E. Paisley; Board of Foreign Missions, Rev. Allen R. Bartholomew, D. D.; Board of Home Missions, Rev. Charles E. Schaeffer, D. D.; Publication and Sunday School Board, Rev. Rufus W. Miller, D. D.; Central Publishing House, Rev. F. W. Leich; Board of Ministerial Relief, Rev. J. W. Meminger, D. D., Association of Schools, Colleges and Theological Seminaries, Rev. Henry H. Apple, D. D.; Laymen's Missionary Movement, Rev. William E. Lampe, Ph. D.; Board of Home Missions of Northwest, Central and Southwest Synods, Rev. Henry W. Vitz, D. D.

Three of the representatives of the Church at large were absent: Elder H. F. Texter, Elder George B. Smith, and Elder Philip Koehring. No representative from the Woman's Missionary Society of General Synod was present, but the appointment will be made in due time.

According to the minutes, twenty-one out of the twenty-five representatives were in attendance. This was unusual when we remember that every section and every cause in our Church is embraced in the Commission. It was a proof of the deep interest these men are taking in the great work that they have been entrusted with, as also the solemn responsibility resting upon them.

The opening hour was spent in prayer and meditation. Each representative was conscious of the influence that created the Commission no less than the sacred task that was to be carried to a successful issue in the coming year. There was but one desire in all that was said and done, and that was the earnest wish that the spirit of the Altoona Synod might find transmission through every channel into the heart of every member in the denomination. We had not heard the word *repentance* so frequently used in recent years as it was at this meeting. All the representatives felt that they and all the members of the Church must come to realize that in the past we have not measured up to the standards of the Gospel, that we have not done what we could, nor have we given as we should.

The Commission was clear on the fundamentals that must enter into the conduct of this Forward Movement. Bible Study, Daily Prayer, Sabbath Worship, Stewardship and Evangelism are among the cardinal elements that must be the basis of the real spiritual quickening of heart and mind and soul. It was also evident that the Church had come to a unified consciousness as never before of its opportunities and obligations and resources in the presence of the new age in the world's history, as this found expression in the optimistic actions of the General Synod, and in the fraternal spirit shown by the members of the Commission. There was complete harmony in all our deliberations and conclusions. It was beautiful to see the brethren dwell together in the unity of the Spirit and in the bonds of peace.

A permanent organization of the Commission was effected by the election of the following officers: Chairman,

Rev. Charles E. Miller, D. D.; Vice-Chairman, Rev. Charles E. Creitz, D. D.; Recording Secretary, Rev. William E. Lampe, Ph. D.; Treasurer, Mr. Harry E. Paisley.

One of the most exacting items of business claiming the most cautious consideration was the selection of the Executive Secretary, whose duty it will be not only to carry out the instructions of the Commission, but also to initiate such plans as will realize the fondest hopes of the General Synod. We feel confident that the right man will be found for this office, although we all know that it will require a man of extraordinary ability. Our Church has always been able to find men for special tasks, and we can rest assured that this instance will not prove an exception. Our duty and privilege now is to pray earnestly for the man whose unique privilege it will be to conduct the biggest and the most far-reaching campaign ever projected by our Church.

Two important communications are to be prepared—the one a message to the Churches, this to be read by the pastor from every pulpit in our Church, and the other a report to the Classes, giving full information in regard to the Forward Movement.

In the message to the Churches, stress will be laid on the action of General Synod, a call to penitence and prayer, and a plea for the spiritual unity of the Church in the campaign.

Special committees will study the various problems that enter into this campaign. One of the most intricate, and yet essential, is the Committee on Survey. To conduct this Forward Movement the people must know where our work is, what it is, the needs to strengthen it, and the means to support it.

While the several Boards and institutions have presented their budgets of needs to the General Synod, it must not surprise us, after we study the whole task of the entire Church, to find that it is the will of the Lord that we should modify these budgets. This matter of research and study will require months, but it is hoped that the full information may be available for our people by the early Fall.

What shall be the name of the Campaign? Different names were proposed, but it did not require many minutes to select the name that appears as the title of this communication—"The Forward Movement of the Reformed Church in the United States." And our motto shall be the heartening command of Jehovah to Moses: "Speak unto the children of Israel that they go forward." This seems a most suitable Scripture text for this age and for our Church. It spells victory from the very moment that we obey the call of the Lord of Hosts.

Most hopeful are the signs of an early and successful achievement of our new, great task. Do we fully realize that for the first time in the history of our Church we are attempting a piece of work with a unified program and a world-wide purpose and a ready people? Under one Commission, for all causes, the Church is to move forward in the accomplishing of its God-given mission. We have a great work in this country and we have a fine work in Japan and China to which we should devote our holiest endeavors and our best sacrificial giving. There is a strength of devotion, of intelligence and of wealth in our denomination when set in motion that will make failure in every noble effort unthinkable. Above all we have the assurance of the divine help in all its plenitude. We have faith and prayer and courage and all those spiritual graces which will carry us through every trial, difficulty and discouragement. We are living in a day of world triumph and it is our precious privilege to help in winning the world for Christ. I feel like confessing with joyous spirit: "This is the day the Lord hath made, we shall be glad and rejoice in it."

ALLEN R. BARTHOLOMEW

VOL. LXXXVIII., No. 14

PHILADELPHIA, PA., APRIL 3, 1919

Whole Number 4084

Published every Thursday at
Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED 1827)

The Publication and Sunday School
Board of the Reformed Church in the
United States, The Rev. C. Clever, D. D.,
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SUBSCRIPTIONS: Per year in advance, \$2.00; Single Copy, 5 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a specific order for discontinuance. Remittances are acknowledged by change of date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Reformed Church Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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ADVERTISING RATE: Ten cents per Agate Line each Insertion, \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902.

Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

The Day of Darkness

"WELL might the sun in darkness hide." On the cross hung the body of Him whom God had sent to be the Saviour of mankind. And this was mankind's answer to God's offer of pardon and peace. They crucified Him. Long before the prophet had proclaimed "Darkness shall cover the earth and gross darkness the people," and now it has come to pass. "From the sixth hour there was darkness over all the land until the ninth hour."

But the outer darkness which hid from view the land was but a faint, though fitting, symbol of the absolute blackness which was settling upon the minds and hearts of those who had known and loved the gentle Nazarene. They had "hoped that it was He who should redeem Israel." And now He was dying before their very eyes, the shameful ignominious death of the cross. Hark! Even from His own lips, out of the darkness, comes the despairing cry, "Eli, Eli, lama sabachthani?"—"My God, my God, why hast Thou forsaken Me?" But listen, He answers His own question. "It is finished." "Father, into Thy hands I commend My Spirit." Faith triumphs over human weakness. And the eye of faith sees the coming of the light. Easter morning will make it plain to all. But as yet there had been no resurrection. To the disciples of Jesus, who had not the faith of their Master, there was naught but darkness, gross darkness, with no ray of light.

Another day of great darkness has fallen upon the world, such darkness as the world has not seen before. The very powers of the heavens seem to be shaken, and everywhere men's hearts are failing them for fear and for expectation of the things which are coming on the world. Men of prophetic power have foretold this day. They saw and knew that after the great battles were over would come the time of humanity's real testing. We read the daily papers, which tell us of Bolshevism in Russia, of Spartacan terrors in Germany, of labor conditions of fearful portent in England, of secret propaganda in America, of wranglings and wrestlings for power and pelf in the very Council of Peace itself. Surely "darkness covers the land and gross darkness the people."

But has the eye of faith no power to pierce the gloom? Can we not hear the voice of the Saviour of the world as He says: "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." We know not what the future has in store for us. No living man can forecast the course of human events for the next decade. But God is in His world, and God rules. The evil that men do, He overrules for good. Of the ultimate triumph of the right the Christian has no right to doubt.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Old things may pass away. The nations we have known may crumble and become but monuments of history as Rome, and Greece, and Egypt and Babylon have crumbled and passed before. Monarchy, autocracy and capitalism may be severally succeeded by republicanism, democracy and co-operation. We may or may not have a League of Nations, with or without teeth, or the nations themselves may give way to an internationalism which would do away with the necessity for a league. We know not in what direction the wisdom or the madness of men may impel the course of future events. We know not what depths of mourn-

ing and sorrow, man's inhumanity to man may yet bring to the human race. But we do know that in God's world "the evening and the morning are the day." The light dispels the darkness. And even the wrath of men will yet be made to praise Him.

The outward forms in which this human life of ours is organized are of tremendous importance. Our acts as men are freighted with fearful responsibilities. We hope and pray for wisdom and guidance that those who rule in existing governments may plan wisely, and have the courage to execute their plans. The League of Nations, so far as reliance can be placed in organization and outward things, is the hope of the world. But we dare never forget that organization is a farce and legal statutes a sham unless they truly incarnate the living spirit of the people. The finest constitution ever devised by the wisdom of man cannot preserve a nation from anarchy, when, as in Mexico, it is not the accurate expression of the people's will. A League of Nations hastily constructed, under the lash of terror, cannot of itself preserve the world from future wars. Only a humanity, spiritually at one with the eternal law of right which is grounded in the character of God Himself can formulate and maintain those outward organizations which will secure forever the peace and blessedness of the race. The great problem of today is not democracy or industrial justice, nor even a league of nations. It is the soul of man.

The light of the first Easter morning, dispelling the gloom and darkness of Good Friday with its cross, came from the soul of the Christ at one with eternal righteousness and power. "In Him was life, and that light was the light of men." To him through invincible faith came the power to see even through the gloom and darkness, the triumph of His cause, and the power with confidence to leave results to God. And if the divine humanity of today is to dispel the darkness of a tortured world it must first learn that ancient lesson taught to the prophet, "Not by might and not by power, but by My Spirit, saith the Lord."

A. O. R.

EDITORIAL

ALONE

The human soul craves fellowship in suffering. He who has never suffered may decry as unmanly the demand for human sympathy. "He laughs at scars who never felt a wound." But when even the strongest of men come to the crises of life they seek, demand sympathy,—someone who understands, someone who appreciates, someone who cares.

Not only in the Garden of Gethsemane, where He bade his disciples watch with Him, but all along that weary road from Syro-Phoenicia to Jerusalem, Jesus told His disciples again and again of the fearful trials He must face. He craved their sympathy. But alas! they could not understand,—could not sympathize. The bitterest drop in all that cup he had to drink was that loneliness of soul which shut Him out from the sympathy of men.

A. O. R.

WHY BETHANY?

On the evening of the first Palm Sunday, we are told, Jesus returned to Bethany. On Monday evening He returned to Bethany, and after that Tuesday of bitter controversy, there is reason to believe He returned and remained through Wednesday's silence in Bethany. Why Bethany?

At Bethany lived one, the only one Jesus had ever met who had the spiritual capacity to enter fully into His hopes, and fears and plans, Mary, the sister of Martha and Lazarus, that Mary who brought her box of precious ointment while He lived to anoint His body for its burying. The understanding and appreciation of His ideals and sufferings which even the beloved John could not give, Mary gave freely. Long before, the Master had recognized in her the power to choose "the better part," and now in His bitter loneliness He turns to her. He can endure the days of awful trial in Jerusalem, because in the evening coolness He finds a haven of rest and comfort in the humble home at Bethany. The Christ in His agony needs no army of soldiers, no wealth, no organization of state to enable Him to endure to the end. But even the Christ needs *some one who cares*.

A. O. R.

THE BETTER PART

In these days of intense activity, when there is so much to do, and seemingly so few to do it, we find it hard to see the beauty, and the glory, and the supreme worth of that "better part" which Mary chose. Simply to listen with interest and sympathy to the plans and hopes and fears of those who bear the world's burdens on their hearts, or to bring the cruise of ointment to anoint with seeming wastefulness the living martyr, these seem like petty things. The standpoint of Judas, rather than that of Mary, seems the rational one. We should not forget, Jesus appraised these things differently. To Him the spiritual support of one who understood and cared meant more, far more, than even charity to the poor. And is not this ever woman's most glorious privilege? Was it not to this very end that God endowed her with a spiritual capacity for sympathy surpassing that of man?

Ibsen has most beautifully expressed this thought in Brand:

"Hast thou petty task-work, there?
Never was it great as now.

* * * * *

Know you, Agnes, so to share
Is our destined way and end.
One shall struggle, strive, defend,
For his wounds the other care.
I fight on, and ever on,
Till the day be lost or won.
In the scorching solstice fight,
Stand on guard through the cold night.
Thou shalt stay aloof, above,
Fill me chalices of love;
Wrap me folds of tenderness
Under the steel of fighting dress
'Tis no petty task,—confess."

A. O. R.

If the manifestation of the Saviour had done nothing else, would not this be much—this eternal reassertion of the essential dignity and capacity of human life?—*Phillips Brooks*.

COMMUNICATIONS

"MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?"

REV. GUSTAV R. POETTER

These memorable words were wrung from the lips of Jesus in the darkest hour of His Passion. They mark the acme of His temptations. The very extreme of His agony is felt in them. Indeed, we wonder what they mean? Are they simply to move our hearts with sympathy for what He really endured? Are they also to give us a more vivid realization of the acuteness of His suffering? Undoubtedly, but surely they reveal what is still more significant, that the seeming absence of God was the one and only pain that called from Him a cry of distress. This enables us to recognize what was really a characteristic feature of the life of Jesus, His feeling of dependence on the companionship of the Father who sent Him into the world. Again and again He gladly and gratefully affirms this companionship. "He that sent me is with me: the Father hath not left me alone" . . . "Ye shall be scattered . . . and shall leave me alone: and yet I am not alone because the Father is with me."

When we apply these significant words of Jesus to ourselves, as we should, we discover at once that they reveal a comforting fact as we press on toward the high calling of God in Jesus the Christ. To every one of us who at times are suffering under the torment of a seeming absence of God, these words of Jesus say: "Thou art spiritually alive!" For no man who lives a selfish life suffers because he feels that God is afar off. No such man ever cries: "My God, my God, why hast thou forsaken me?" And, therefore, the more we feel the agony, the more we may comfort ourselves that our life within is real and intense. Ah, when the world seems dark, not simply because of the uncertainties of these days of reconstruction, but because God seems afar off, the darkness of that outlook is because we have spiritual life. And we may rest assured that there is a divine purpose in

it. It is because God then would reveal Himself in a more blessed way than we as yet have been able to bear. Wait, therefore, on the Lord, and be of good courage and He shall surely strengthen thine heart.

Again, these words of Jesus on the cross, as a revelation of a comforting fact, suggest the great duty and privilege of life, namely, the seeking of God. Of course, we naturally think that we are seeking God when we open our hearts to Him in prayer; when we endeavor to attain unto a greater realization of His presence by thinking of Him as we read the Sacred Writings and as we worship Him in acts of piety. And we do, if we continue the seeking of God in the way most real, in the ordinary walks of life. For there is no situation in life where there are not abundant opportunities for so doing. Our religion simply becomes spurious and hypocritical, like that of the ancient and modern Pharisees, unless it is so exercised. Hence it follows that we seek God not by withdrawing ourselves from our surroundings, but by plunging right into them and by doing what Jesus demands. With the man who does not love God, we who love Him, must run the race of life. Side by side, the God-seeking man and the self-seeking man may enter business. Side by side they enter into recreations and partake of the pleasures of life; side by side they endure life's trials and sufferings; side by side they enjoy its good things, and endure its bad things. What is the difference? They are moved by different motives in seeking these common things. He who really seeks God, seeks Him in all these things. The self-seeking man, however, in these same things perceives only their natural benefits, and from such benefit seeks them.

Reading, Pa.

THE SUPREME QUESTION

REV. J. J. SCHAEFFER, PH. D.

At the feast of the Passover it was customary for the Roman Governor to release unto the people any prisoner whom they might choose for liberation. Among the prisoners at that time was a notable rebel who had committed murder during an insurrection, called Barabbas. Pilate gave the people the choice between this criminal and Jesus. Pilate, convinced of His innocence, thought it impossible that they would reject Jesus and ask for the release of Barabbas. His calculation might have proved correct had not the malicious and envious influence of the priests interfered. Influenced by them, the people clamored for the release of the murderer and the crucifixion of Jesus. Now, in utter despair, Pilate cries out, "What shall I do then with Jesus which is called Christ?" It was a question which he could not evade. He had to decide it.

The question which Pilate asked, and which he answered so fatally, is a question which we have, every one of us, still to answer. We cannot elude it. It is far more awful for us than it was for Pilate. We have to answer it aided by the light of centuries streaming upon that Divine Face. It is the greatest, the most important, the most solemn, the most fateful question of our life. We must decide the question in one way or another. There is no middle course between Christ and Barabbas,

God and Satan. We cannot say, "I will decide neither *for* Him nor *against* Him." Such an attitude in this question is impossible. "He that is not with Me is against Me," is Christ's own statement in regard to this question. We must do something with Jesus.

Pilate's defence of Jesus had been only half-hearted and, under the pressure of the Jewish mob, he was not enough of a man to assert the courage of his conviction. To ease his conscience, *he washed his hands*. From this act of Pilate's, I suppose, has arisen the phrase which has passed into the common language of mankind. We talk of washing our hands of a business, and we mean thereby that we will have nothing to do with it. This is exactly what Pilate meant. But there are certain situations in life where it is not possible to rid oneself of a responsibility. No one can take a neutral position toward Christ.

Peter had to learn that it was much easier to be brave and confess Jesus in the circle of His friends than when surrounded by enemies. In the presence of Christ's enemies his courage changed into cowardice, and his confession into the denial of the Lord.

We are His disciples, too. So long as Jesus is popular, so long as being with Him means going on safely with a rejoicing multitude, there is no doubt or difficulty as to what we will do with Jesus; we will gladly follow Him.

But there come awful moments in everyone's experience—the Passion Week of every life—when Jesus stands pleading before your soul. A wild, frenzied mob of passions, prejudices, indulgences, and sins, raise their murderous clamor and demand that we shall give Him up—that we shall take into favor some other popular idol—then each of us has to answer the question, "What shall I do with Jesus?" This is pre-eminently the question of the present age.

In these days of stress and confusion, when all that we thought solid and durable in life quakes beneath us, when the so-called civilization, which is founded upon force and self-interest, has shown itself utterly incompetent to meet the needs of mankind, should not our own experience direct us to Jesus Christ as our leader, who promotes His Kingdom by the laws of love and goodness? There is a throne in the inner life of every individual. The question is, Who is to sit there: Worldly success, fashion, money—or Christ? The Jews said, "Not this man." Are you going to say that: "Not this man?" Remember, your life cannot develop and express itself fully apart from Jesus Christ, for He alone can put us in right relations to the God who is to bless us, and to our fellow-men whom we are to bless.

Men and nations have failed and failed miserably in

the past—failed to secure the greatest good in living by following the old leaders who rejected Christ and His Gospel. Is it not high time that we awake to our folly? and, like Paul, learn the great lesson? "I can do all things through Christ who strengtheneth me." We should all make a full surrender to Christ in this crucial hour, and lay hold of God's strength. As individuals and nations, let us seek the Lord Jesus Christ, follow Him, embody His principles, obey His commandments, make His Gospel supreme in our law, our conduct, our diplomacy, in our national and international relations. The strife of man with man; the sorrows, rivalries, sins and miseries of mankind will never end their hideous career until the Christ spirit becomes the abiding principles of our inmost life.

We are, as yet, facing the unavoidable question, "What shall I do with Jesus?" But soon the tables shall be turned and Jesus will ask, "What shall I do with you?" What He will do with you in eternity will depend upon what you did with Him in your day of grace. If you have rejected Him here, He will reject you yonder. "Who-soever shall deny Me before men, him will I also deny before My Father who is in Heaven."

Allentown, Pa.

THE GLORY OF SELF-SACRIFICE

REV. DALLAS R. KREBS

The Passion season, forcibly reminding us of the Cross of Christ, has many meanings. But the one that stands paramount is that of self-sacrifice. He humbled Himself on the Cross.

The Word of God depicts this self-sacrifice of Jesus as suffering, but as suffering which was the only sure and true path to genuine joy and happiness. Jesus, because of His willingness to endure the Cross, was exalted. Paul writes that Christ, due to his readiness to endure the Cross, was highly exalted. This is an unchangeable law of nature, as well as of nature's God, that he who gives most is highest, and he who keeps most is lowest. Real joy, then, is not to be found in the things we possess and use, but in the things we sacrifice for loftier purposes.

Some years ago a popular American artist, he who painted "Breaking Home Ties," stood near a railroad crossing waiting for an electric car, when he beheld a little child in the path of an on-rushing train doomed to death. He immediately rushed forward, thrust the child out of danger, but was himself crushed to death. This heroic act showed him as a true man—ready to sacrifice for others and thus be glorified.

Now it is readily to be admitted that this giving up of self for others must be a heroic thing, but a thing which the world cannot be expected to practice. It is looked upon as painful; as a necessity, it is true, but necessary, just as surgery is—not because the knife is enjoyed—but

because if patients do not submit to it they will die; and rather than die they are willing to suffer. Too often there is a wrong conception of self-sacrifice. It is not a cunning device designed for the purpose of avoiding greater trouble. On the contrary, men are, by its exercise, thrilled by a sense of divine joy and happiness.

The real motive back of all true sacrifice is love. Our Saviour loved. He loved at no less rate than death. In His sacrifice soon to be commemorated we have exemplified the full glory of the Only Begotten of the Father. Our highest ideals, our loftiest views of life, our labors of love, the best things we have ever done, have all had their inspiration in the great sacrifice of our Lord. Through His supreme act of self-sacrifice He has gotten such a hold on the lives of men that there is nothing in all human experience to compare with it.

The kinds of joy are various: joys of dissipation, joys of avarice, joys of ambition, joys of vanity. It is foolish to say there is no pleasure in these things. If there were not, the world would not go after them. But these pleasures are temporal and soon pass away. The query is, where is there the most joy, the enduring joy, the ennobling joy? Each must find out for himself. The only fountain that satisfies is the fountain whose source is in Calvary where Jesus made the supreme sacrifice to whom be glory now and forever.

Spring City, Pa.

ALONE

REV. GEORGE S. SORBER

The Son of God, born into the world to become the Saviour of men, found that world little prepared to give Him the reception that He deserved. "There was no room in the inn" for the Holy One coming to the glorious task, the greatest that the world has ever known. He must be cradled in a manger, and all down the years since has been repeated the tragedy of His birth. "He came to His own and His own received Him not." He starts to "tread the winepress alone."

This cold reception at His birth is but the foreshadow-

ing of what befel Him along the after years of His life. Life for Him was lonely. Banished to Egypt for safety, He returns to Nazareth to ply His hand at a trade, and become the quiet artisan of seclusion, so much so that without a home, we are told "that He had nowhere to lay His head." Going on through life we find this loneliness increasing. 'Tis true that He moves about amongst the multitudes, and preaches to crowds, and that he calls a small group to special fellowship with Him, but all of these lack the sympathy that His great heart was yearning

for, and in the moments of the greatest need they were missing. Moving toward the cross, where we find Him in Gethsemane with all the bitterness of soul that came to Him and facing the burden of the wrath of God because of the sin of the whole world, where are they who should be his stay in that gloomy hour? They had been told to stay and watch, but they went to sleep. And when He comes they must hear His words of rebuke, "Could ye not watch one hour?"

At His trial He is forsaken by those who should have been closest. Peter is by the fire warming himself and denies His Lord and Master when he should have been at his side to comfort and to cheer. And now, going up Calvary, it is alone. None of those whom He might call friends with Him on the sad way. None of them there when He gives way under the burden to the heavy cross to share its weight, but on the shoulders of a stranger must the load be placed, He lacks the fellowship of a friend. Then as the soldiers in this moment of greatest struggle stretch His body on the cross and pierce His hands and His feet with the nails—He is suffering alone, "treading the wine press," they viewing the scene from afar. A little later this sense of loneliness in all its great-

est keenness appears as for the moment he feels that not only all of earth have forsaken Him, but that even it might be that the Father has left Him alone, and then He cries out in His anguish, "My God, my God, why hast thou forsaken me?" As these scenes of His passion are brought to view, truly there appears loneliness and distress of soul that are extreme. The fellowship of suffering would have greatly cheered His aching heart in those dark hours. He, who had the greatest possible power of appreciation, would surely be delighted in the helpful companionship of friends, and great the shame of those who withheld that for which He continually longed.

This lonely life has a message to those whose lives are lonely today. Recent years have carried many through these cheerless days and hours. In loneliness, because of long, drawn-out separations, the Master says to such, "Be of good cheer; I, too, have gone these lonely ways and know all. We suffer together, we shall also be glorified together." Hearing this message multitudes will be willing to go to the end of the lonely road because they have learned to know that it leads home to Him.

York, Pa.

THE WORLD'S BURDEN-BEARER

(A LENTEN MEDITATION)

REV. EDWARD A. G. HERMANN

Love is the world's great burden-bearer. There is no joy quite so deep as the joy of self-sacrifice, and self-sacrifice is only another word for burden-bearing. Burden-bearing is its practical expression. Why is a woman willing to go down to the very gates of death for the sake of her child? Is it not that she may know the deep joy of motherhood? But she must remember that this joy is a gift of love and it is to be shared with mothers everywhere. This is what gives such deep significance to a thought expressed somewhere by George MacDonald, that a true mother *mothers* all the children in the world. It is only a mother who knows the depths of suffering to which a mother's love may go. It is only a mother

who knows the secret joys of a mother's heart.

Love says with Jesus, "He hath sent me to heal the broken-hearted." But the power to heal can come only through a vital experience. If you cannot explain the mystery of pain, its mission is, nevertheless, evident. It is to open up the channels of service that love may enter in. In the school of sorrow the discipline is often hard, but the self-surrendered disciple learns lessons that will qualify him for his work of blessing the world. Gradually the disciple becomes the teacher and does his part in educating the race in the manly art of suffering.

Scranton, Pa.

THE PASSING OF DR. N. C. SCHAEFFER, D. D., LL. D., 1849-1919

REV. THEODORE F. HERMAN, D. D.

Last month I was present at a meeting of the Men's Association of St. Peter's Reformed Church, of Lancaster, when Dr. N. C. Schaeffer spoke on "Some Phases of Modern Education." The name and fame of the speaker of the evening had drawn an unusually large attendance. And the address, covering a wide area, ranging from teachers' salaries to religious education, was thoroughly characteristic of the man. Like all his utterances it was solid, sound and lucid. One's surprise at its absolute informality and apparent simplicity soon gave way to a sense of profound satisfaction. In the spirited discussion that ensued among the teachers, preachers and laymen present, remarks like these were heard repeatedly, "I never knew this," "I had not thought of that before."

They furnish an illuminating commentary on this particular address, which was filled with exact and detailed information and with penetrating insight. And they also are the key to the secret of Dr. Schaeffer's remarkable career as the head of the educational system of the great Keystone State. He knew the facts of education, and he understood their fullest meaning. The former were the fruit of his patient industry as a student, teacher and State Superintendent. The latter was the rich and rare flower of his whole personality, as big in brain and heart as in body; it was the result of a fine blending of nature

and nurture, of native capacity and acquired ability. This mastery of facts and his deep insight into their meaning clothed him with authority. It explains his long tenure of office, unprecedented in Pennsylvania and, perhaps, unparalleled in America. And it also accounts for his nation-wide popularity as a speaker and lecturer on educational themes. His knowledge informed, and his insight inspired many gatherings, from the Atlantic to the Pacific, to truer vision and for nobler venture in the sphere of education. Both his knowledge and his insight were wrought deeply into the fabric of Pennsylvania's school system and into the fiber of countless teachers and pupils.

Having all knowledge, but lacking the deep insight that is inspired and inspiring, a teacher becomes a mere pedant. Lacking thorough knowledge, he becomes a faddist or a fanatic. No trace of pedantry and no slightest taint of folly or fanaticism marred Dr. Schaeffer's character and career. His zeal for better education and better educators was intelligent, and his educational knowledge was wide awake and tingling with life. But he knew too much to be a fanatical champion of specialties or novelties in education, or a propagandist for educational frills and fashions; and he understood too thoroughly the meaning of facts, their relation to life, to be a pedant. That is why changing political administrations retained him in

office. It was a tribute to the good sense of governors and to the rare merit of their Superintendent. And that is the reason men and women everywhere heard and heeded him gladly. "For he taught as one having authority," the authority of knowledge and wisdom, of information and insight, of instruction and inspiration. Like his audience of St. Peter's Church men said, everywhere and always, after hearing him, "We never knew this" and "We had never thought of that before." Greater honor and richer usefulness are allotted to few men, whatever the scope or nature of their vocation, than to have been for over a quarter century, in a great commonwealth, Superintendent of Education and Source of Inspiration.

On the 15th of March, Dr. Schaeffer passed to his rest and reward. The death of such a man has no sting, save that of separation. His memory abides in many hearts and his beneficent ministry to the highest and best in man is carried on by those whom his spirit has quickened. His funeral brought to Lancaster the Governor of Pennsylvania, the Commissioner of Education in the United States, and a large number of educational leaders from many States, whose presence was a mute, but eloquent, tribute to the sterling worth of a great educator, and a silent testimony of their affection for a good man. It was very fitting that this memorial service was held in Santee Hall of the Theological Seminary, and that the eulogy was spoken by Dr. Klein, of the Faculty of Franklin and Marshall College. In these twin institutions the foundations were laid on which Dr. Schaeffer built the superstructure of his character and career. Here, then, was the proper place to contemplate the consummation of his full-orbed life in time, and to rejoice in its triumphant coronation in eternity.

The Reformed Church may justly claim a large share in the making of Dr. Schaeffer's life. Fondly she has acclaimed him as one of her greatest sons, and richly has she honored him with positions of trust. He was Reformed to the core by blood and breeding. He sprang from that sturdy stock in Eastern Pennsylvania that has been the

central source of the vigor and vitality of our Church in America. They represent that fine blending of racial traits, derived from Teuton, Latin and English ancestors and developed in an American environment, which constitutes the very highest type of American character, being an embodiment of strength and truth, a happy union of pragmatism with mysticism, of reason and faith. Here, in rural isolation and rugged occupations, Providence shaped the families that have poured their rich human forces into the pulpits and pews of the Reformed Church. And, among the many that family whose name was born by our lamented leader occupies a prominent place.

His breeding, likewise, was thoroughly Reformed. The youthful spirit of Dr. Schaeffer felt the moulding impact of Lancaster and Mercersburg. There he absorbed the constructive principles of his personal culture, and there he first apprehended the creative ideals that made his professional life fruitful. There, also, was engendered the spiritual hunger and thirst that sought and found satisfaction in German universities. The writer well remembers the day when he read Dr. Schaeffer's brief autobiography in the Melancthon House in Berlin, whose first American occupant he had been, and whither, a generation later, the writer had followed him. Those simple lines, penned by Dr. Schaeffer's own hand, near the time of his return to America, spoke of the pleasure and profit of his foreign studies. That was the very heyday of education in German universities, before the virus of Prussianism had contaminated and corroded the system. It was the time when the spirit of Pestalozzi imbued the teachers and when the principles of Herbart shaped the curriculum and controlled the teaching. It was the age when Germany might justly claim to be farther advanced than any other nation in the practical application of scientific psychology to the problems of pedagogy, and more successful both in the impartation of knowledge and in the inculcation of the spirit that quests and prizes truth above all else.

(Continued on Page 19)

CONSISTORIAL WORK

REV. JOHN C. BOWMAN, D. D.

I.

That was a timely request made by "a Layman," that there be a discussion in the MESSENGER of "Consistorial Work." Along with the request was coupled the question, "Are the young men in our theological seminaries given instruction concerning consistorial work and the relation of the pastor to the consistory?" The editor of the MESSENGER was fully justified in primarily submitting for answer the two-fold question to a representative of one of our theological seminaries. The question is so important and comprehensive, both theoretically and practically, as to warrant a symposium, inviting contributions from pastors and laymen, as well as from theological professors.

The function of the consistory, and the nature and scope of the offices of elder and deacon. These are set forth in the constitution of the Reformed Church in the United States, and are more specifically defined in the office of ordination and installation of elders and deacons as prescribed in our Order and Directory of Worship. From time to time the question has arisen, whether the duties of these offices as originally defined are suited to the enlarged needs of the Church today, especially the office of the deaconate. However this may be, it is not probable that any changes will be made in the requirements of either the office of elder or deacon which would tend to diminish their sacredness or responsibility. Elders and deacons are ordained to the work of the ministry after hearing and accepting the call of God, as it comes to them through the voice of the congregation. For the fulfillment of their high and solemn trust there are required, "expressly vir-

tues and merits of like sort with those which are needful for the office of the ministry in its most exalted character." Very impressively is the "high and solemn trust" indicated in the following requirements: "Elders are appointed to assist and support the ministers of the Word in the general government of the Church. They form, with the ministry, in each particular charge, a council in common for the spiritual supervision of the flock which is committed to their care. They are bound to take part, accordingly, in the work of the ministry, so far as it has to do with this pastoral oversight and rule. They are to be the advisers and counsellors of the minister in his episcopal trust; they are to be to him as hands and eyes, acting with him and for him, and representing his presence throughout the congregation. It is their province to go before the flock in the way of Christian example, to watch over it in the Lord, to take an active interest in its spiritual welfare, to feel a responsibility for its condition, to be at hand in all circumstances with spiritual aid for its necessities and wants. It belongs to them, in virtue of their office, to visit the sick and afflicted, instruct the ignorant, to admonish such as are out of the way, to warn the unruly, to command and rebuke with authority in Christ's name. To them, moreover, in conjunction with the pastor, belongs the whole discipline of the Church. The office of deacons has regard especially to the wants of the poor. To them it belongs, accordingly, to help the pastor and to supply his place in those Church ministrations which are directed immediately towards the more outward needs of the general household of faith. On them falls the honorable charge of looking after the desolate and poor, and of seeing that the

charities of the Church are applied with proper effect to their weekly and daily wants. In this service, at the same time, they must not lose sight of the true spiritual character of their office, which, however it may be thus occupied with outward and temporal things, remains always a proper branch of the Christian ministry." . . . In the light of the foregoing requirements, the concluding words of the address to the candidates become more solemn and impressive: "You may see thus how much is comprehended in your present ordination and induction into office, and how needful it is that you should magnify your ministry and make high account of its duties as a service to be fulfilled unto God, and not simply unto men."

There is perhaps some warrant for the criticism that there is need of more explicitness in defining the duties of elders and deacons, in a manner suited to the conditions, requirements and opportunities of the present age. And yet it would seem that as elders and deacons are ordained and set apart "to the work of the ministry," which in ever-enlarging scope comprehends the welfare of mankind and all the interests of the Kingdom of God,

there is wide room for the employment of all the "diversities of gifts and differences of administration" in the service of "the spiritual supervision of the flock committed to their care."

That flock includes "all men," as well as "especially those who are of the household of faith." The essential properties of the Christian Ministry, including elders and deacons, have not been changed, and they admit of whatever modification and adaptation which may be required to meet the needs of the present and future generations. Whatever failure there may be to make the needful modification and adaptation is not the fault of the Church of the past. The responsibility rests upon the Church of the present.

The discussion of the question: Are the young men in our Seminaries, who are preparing for the work of the ministry, instructed as to the work of the consistory and the relation of the pastor to the consistory? is reserved for the next issue of the MESSENGER.

Lancaster, Pa.

DO CHURCH PEOPLE WANT TO ATTEND DIVINE SERVICE?

We have just had a symposium on why people do not go to Church. This very fact indicates that there is a feeling that people do not go to Church as they ought. It was the writer's privilege recently on a Sunday to be in a village of four hundred inhabitants. It rained somewhat, but an umbrella or raincoat would have protected even the invalid. There are four churches in the town, all in first-class condition. On this particular Sunday there was service in only one Church. One pastorate was vacant, another pastor sick, and another out of town.

The bell announced that there would be worship in this one church. We went to the service and the church building was comfortable. Physical comfort was not lacking. The pastor conducted a helpful and spiritual service. The message was an earnest presentation of the Gospel. No one could have gone away without being

helped to live closer to our Lord. You would have expected at least one-fourth of the people at the ten o'clock service, but only thirty-eight people were present. A number of these had come from the surrounding country, so that of the four hundred villagers on this particular day only about twenty-five attended divine worship. This has always been a Christian community; with few exceptions all are identified with some Church, but only one out of sixteen felt impelled by the Spirit to attend a preaching service. This village is no exception to a general condition in city or country.

In the light of the above we are far from the ideal set by the Psalmist, "My heart longeth yea even fainteth for the courts of the Lord."

CONTRIBUTED

HOME AND YOUNG FOLKS

THE LEAGUE FOR PEACE

The hate-blared cry against humanity
Rang in our ears, and with it came the need

To shoulder arms—a grievous cry indeed!
Yet how we fought for righteous victory—
Aye, fought and died to set all mankind free!

How, when the call for earth-wide unity
Rang in men's ears from love's far distant height,

Could we refuse to aid with all our might
That splendid effort whose success shall be
Harmonious peace on both the land and sea?

Not that we dream of vows inviolate—
Eternal pledges that no will can break,
Yet shall our covenant of nations make
Greed's hunger cautious, less insatiate—
Curbed to control lest Right retaliate.

Not that we think so glorious a pact
Will make for aye the peace of human-kind,

But will it not the hearts of nations bind
Until ideals shall become a fact—
A concrete purpose none shall dare retract?

The call that brought us to the battleline
Shamed all our souls that carnage yet could be;

To-day we muster only to agree
On noble laws to safeguard and define
The rights of peoples while the free stars shine.

The League for Peace—a Brotherhood of Lands—

While hearts are bleeding from our recent woe!

Earth from its life-strong influence will flow

To seal the friendship of our clasping hands
In that great purpose—PEACE—for which it stands!

*Lurana Sheldon,
in New York Times*

DUBIOUS COMPLIMENT

She—And will you still love me when I am older and homelier?

He—My darling, you cannot avoid growing older; but you will never grow homelier.

SUPPORT BEER; DEFRAUD WORKING-MAN

The most pathetic event in this march toward prohibition of brewing has been the attitude of organized labor, says Dr. H. W. Wiley in "Good Housekeeping." There is no part of our people that will receive greater benefit from prohibition than the laboring man. These tearful appeals against deprivation of his beer have no weight on the minds of those who are fully informed. There is no possible way in which a laboring man can spend 10 cents so foolishly as to buy beer or whisky. It is worse than throwing money away. The laboring man has exactly the same relation to drink whether he works for the Pennsylvania Railroad, which forbids him to drink, or for the city of New York, which allows him to drink. The Pennsylvania Railroad Company is right; the city of New York is wrong.

The leaders of labor have never made a more egregious blunder than when they protested against the prohibition of beer and other light alcoholic beverages. They are standing in the light of the men whom they are supposed to lead. They are going

contrary to every fact which the scientific investigation of the effect of alcohol on man has produced. They are running counter to the attitude of the Government in drawing strict prohibition lines around all camps and war activities. It is a poor service they are rendering laboring men, when they insistently demand an opportunity for him to spend his hard earned money at the bar. I shall hail with joy the day when organized labor escapes from this incubus which has rested so heavily upon it, and realizes that the salvation of labor, its escape from the hardships which have so long burdened it, its entrance into a future of opportunity of high service, depend most of all upon the arrival of that day when the workman can no longer spend a large percentage of his wages in that which harms and never helps. The passing of beer will bring an abundance of bread.

A GRITTY PIONEER

By Mrs. Katie B. McNeill

It was during the rush out West to file upon claims that the Government had opened for settlement that Mr. and Mrs. Temple, with their family of small children, took advantage of the offer by Uncle Sam and filed upon a desirable homestead. What did it matter if it was ten miles to the nearest town, and the neighbors were far apart. Mr. and Mrs. Temple expected to better their condition greatly by coming West.

All was well until the drought came. The grain was hardly worth harvesting. Every kind of vegetation was dry and parched. Even the weeds did not flourish. The one cow and the poultry helped greatly to make the living.

As time went on and the drought continued, many became discouraged. It was all very well for the men, who could get out and see other men and talk over conditions, and make business trips to town; but what of the women, who, as a rule, uncomplainingly worked hard to make "both ends meet," and economized in so many ways.

Mrs. Temple was a Christian—she often told her husband that "God helps those who help themselves." She always saw the sun shining under the cloud.

One day Mr. Temple came in utterly discouraged, and said to Mrs. Temple: "Bessie, I feel like giving up; I can see no bright prospect ahead. What do you say to packing up our little belongings and moving to another state?"

"What," replied Mrs. Temple, "and let our land go when it is our very own?"

"Yes, let it go; we can't make a living here any longer. Why, Brown and his family are packing up now to make an overland trip in a wagon, and they want us to accompany them. What do you say, Bessie?"

There were tears in Mrs. Temple's eyes as she said: "Mrs. Brown is the only congenial neighbor I have; I am so sorry to see the Browns go. Wait until after supper John, when the children are asleep in bed, we will talk it over."

That night this brave little woman persuaded her husband to try it one more year.

"It is a long road that has no turning. I really believe that next spring will bring fine rains, and once more the country will be prosperous. What has been will be again, so let us trust God and do the best we can. I have a little surprise for you. A neighbor who went to town today brought the mail. You know my brother Guy owned me \$40. Well, that money came today. John, I am going to invest that money in a good milk cow. I noticed a sale advertised in the paper, and milk cows were for sale among other things."

The cow was bought and proved to be a good one. The extra butter sold helped

buy the groceries. The spring came and there was plenty of rain all through the summer. Crops were simply great.

Resourceful Mrs. Temple worked early and late in her garden. There was a gulch accessible to the Temple home, where in good seasons wild plums, grapes, buffalo berries and chokeberries grew in abundance. This wild fruit was gathered and put up in various ways by the thrifty housewife. Later in the fall many varieties of trees along the gulch were loaded with ripening seeds. Mrs. Temple wrote to various seed firms, sending samples of seeds. In consequence, many orders for seeds were sent to her at good prices. This meant another good cow added to the fast-growing herd. As the years went by times were bright. Newcomers were moving in, the Sabbath school held in the schoolhouse in the neighborhood, that Mrs. Temple organized years before, was growing in interest and numbers. It was a happy day to all when the first "rural mail delivery" came. Then, soon after, the telephones were installed.

Mr. Temple appreciated his gritty little wife, and insisted one fall, when the crops were cared for, that they all take a trip to the old home in Minnesota, for a rest and change. He planned a surprise for Bessie's birthday by bringing home a shining, new automobile.

"We are going to make an overland trip, Bessie," he said, "to visit our relatives."

"Yes," was the reply, with a twinkle in her eye, "we will go in the new car instead of the covered wagon."

—Herald and Presbyter

THE MEANING OF PAIN

The cry of man's anguish went up unto God:

"Lord, take away pain—

Lord, take away pain from the world Thou hast made,

The close-coiling chain

That tangles the heart, the burden that weighs

On the wings that would soar—

Lord, take away pain from the world Thou has made,

That it love Thee the more!"

Then answered the Lord to the cry of His world:

"Shall I take away pain,

And with it the power of the soul to endure,

Made strong by the strain?

Shall I take away pity that knits heart to heart

And sacrifice high?

Will ye lose all your heroes that lift from the fire

White brows to the sky?

Shall I take away love that redeems with a price

And smiles at its loss?

Can ye spare from your lives that would climb unto Mine

The Christ on His Cross?"

The British Weekly

WHAT OF THE CHILDREN?

Four hundred thousand of the starving hosts of Armenia and Syria are children. Multitudes have already perished, while their mothers stood, powerless to help, while their dearest treasures died before their eyes—their own children for whom they would have given their lives.

Upon these children, helped back to normal childhood, let us hope, by the generosity of American people, must depend the perpetuation of a race that early accepted Christianity—a race that has been most cruelly persecuted by the barbarous Turks and has gone to Calvary for its relief.

PATIENCE

How smooth the sea-beach pebbles are!

But—do you know

The ocean worked a hundred years

To make them so?

And I once saw a little girl

Sit down and cry

Because she could not cure a fault

With one small "try."

—Jewels

TO THOSE BEREAVED

The war has brought sorrow to those in early life which their elders have never known. Women scarcely out of girlhood have suddenly been brought face to face with black grief. In a year they have lived what their parents through long life have never entered into. They become initiated into the secret places of the Most High. The elders stand outside with bowed heads while their children are called into the sacred Presence. The thronging world passes on, little knowing what experience really is while they think they are getting it all. The Host of the House of Life takes some favored guest apart and leads her into a shadowed room. He opens a cabinet and discloses its treasures. He lays out gems and relics of priceless value. Old laces, exquisite miniatures, bindings covering classic lore with tracings of light and shining gold,—such cherished possessions entrance her gaze. Then he takes an old manuscript, and shows her its illuminated text. "This is the most precious of all," he explains. The first word is like a garden that flames in color and beauty. The word is "sorrow." While the crowd seek love, the Host reveals love's very soul. "Very few people, my dear," he says, "ever see this."—The Christian Register.

OUT OF THE MOUTH OF BABES

The little girl preaching to her dolls and pets on Sabbath, said to them, "You must be good, God's around." Folks older grown have preached sermons with less truth. God is around, and those who become conscious of His presence will want to be good. We must not offend our Heavenly Guest.—Ex.

THE CHILD AT THE DOOR

A child is crying beyond our door
In the cold and the wind and the wild
downpour,

(How can we sit at ease within?)

A child is calling beyond our gate,

Starving and stark and desolate,

(How can we bid the feast begin?)

The doors of the world are heavy and tall,

But the cry of a child can pierce them all

(A cry of a child in anguish sore)

And though it sounds from a land apart,

'Tis at our threshold and at our heart,

(A child is crying beyond our door).

How may we sit content and warm

When a child is lost in the night and storm

(The night of famine, the storm of War),

How may we break our bread in ease,

Hearing the voice of the least of these?

(A child is crying beyond our door).

Theodosia Garrison

Helen was attending her first party. When refreshments were served she refused a second helping to ice cream, with a polite, "No, thank you," although her look was wistful.

"O, do have some more ice cream, dear," her hostess urged.

"Mother told me I must say, 'No, thank you,'" explained the little girl, "but I don't believe she knew the dishes were going to be so small."—New York Evening Post.

NEWS IN BRIEF

North Canton, Ohio, congregation has increased the salary of their pastor, Rev. E. M. Beck, \$300 a year.

Rev. J. P. Stahl, D. D., entered upon his pastorate at Springfield, Ohio, on April 1. His new address is 14 North Plum street.

Rev. Frederick S. Zaugg will assist Rev. Jesse H. String in the services during Holy Week at Eighth Church, Cleveland, Ohio.

The "Messenger" extends congratulations to Elder C. M. Boush, who recently passed his 88th birthday.

Prof. William Mann Irvine, Ph. D., LL. D., Head Master of Mercersburg Academy, will preach at Princeton University on Sunday morning, April 6.

Rev. John N. LeVan, of St. John's Church, Lebanon, Pa., has been elected Chaplain of Quittapahilla Forest No. 25, Tall Cedars.

The Bucks County Sunday School Association will meet in convention at the St. Paul's Church, Sellersville, Rev. R. A. Bausch, pastor, on Saturday, April 5.

"Enjoy thoroughly every number of the 'Messenger.' It is inspiring and stimulating in its scope of endeavor." Rev. E. V. Strasbaugh, Blain, Pa.

Rev. John M. Herzog, of Dallastown, Pa., has accepted a call to the Reformed Church at Ridgely, Md. He took up his new pastorate on April 1.

Rev. J. Frank Bucher occupied the pulpit of the First Church, Lebanon, Pa., Rev. W. D. Happel, Ph. D., pastor, on last Sunday morning.

The Mount Moriah and Mount Vernon congregations of the Mount Moriah Charge of Maryland Classis, Rev. J. P. Harner, pastor, raised their quota of the War Emergency Fund.

Rev. J. M. G. Darms, D. D., of Salem Church, Allentown, Pa., addressed the Northampton County Sunday School workers in the First Presbyterian Church, Easton, Pa., on Sunday afternoon.

Rev. J. W. Keener, of Red Lion, Pa., was on last Sunday elected to the pastorate of the New Oxford, Pa., Charge. The election was conducted by Rev. S. P. Mauger, of Hanover, Pa.

Rev. William E. Lampe, Ph. D., delivered an address on "The League of Nations and the Orient" in the Reading Y. M. C. A. on last Thursday evening. He delivered the same discourse in the Boys' High School on Friday.

The Rev. J. William Knappenberger, pastor of the Congregational Church of Niantic, Conn., has been ill since last fall, not having preached since Thanksgiving. He has been and still is in a serious condition.

The Zion's Charge, Blain, Pa., Rev. E. V. Strasbaugh, pastor, went "over the top" in the War Emergency Drive. Sandy Hill, the smallest congregation in the charge, reported 177% more than its allotment quota, an average of \$1.25 per member.

The many friends of Rev. August Becker, the esteemed Superintendent of Publications of Central Publishing House, will be pleased to know that he is regaining his health after his recent illness.

Chaplain Paul B. Rupp, who has been in the military service at Camp Jackson, S. C., since September 5, 1918, received his discharge last Saturday and expects to resume his pastoral duties at his Church in McKeesport, Pa., the latter part of April.

On Sunday evening, March 30, at Wescosville, Pa., Rev. M. H. Brensinger delivered

a sermon on "Memorial and Patriotism" for the benefit of the members of Fraternal Patriotic Americans of Cedar Council, No. 416, in the graded school house. The public was invited to attend.

Rev. H. J. Welker, of Myerstown, delivered the Lenten sermon in St. Stephen's Church, Lebanon, Pa., on Wednesday evening, March 26. About 200 persons were present, many of whom were former parishioners of the speaker. After the service an impromptu reception was given Rev. and Mrs. Welker.

The 20th anniversary services in Trinity Church, Telford, Pa., Rev. Spotts, pastor, opened on Wednesday evening, March 26, at which time Revs. Harry Kehm and Monroe Shellenberger delivered messages. Rev. John F. Frantz, of Palmyra, preached on Thursday evening and Rev. George M. Smith gave an address, Friday evening. On Sunday the sermon was delivered by Rev. W. F. Curtis, Ph. D., of the Allentown College for Women.

About 60 people attended the noon-day Lenten service in the Lorenz theatre, Bethlehem, Pa., on Wednesday, March 26. Rev. A. N. Metzger presided and Rev. Henry I. Stahr, pastor of Christ Reformed Church, delivered an address on "Forgiveness." He developed his theme along the lines of the condition of the spirit of forgiveness by Christ and the great example of Christ on the Cross when He said, "Father, forgive them for they know not what they do."

The souvenir program issued by the First Church, Quakertown, Pa., Rev. Elam J. Snyder, pastor, for their recent anniversary service is an attractive booklet of 52 pages and cover. It contains an historical sketch of the congregation, portraits of the several pastors, the present Consistory, Sunday School superintendents and pictures of the first house of worship and the present edifice. It also gives much interesting data concerning the Church and its auxiliary organizations.

Many of our readers will be interested in the appointments that have just been made to the Missionary Fellowships offered by Union Theological Seminary, New York, for the year 1919-20, as follows: Rev. Edmund W. Felt (A. B. C. F. M.), Vadala, India; Rev. Charles S. Davison (Methodist Episcopal Church), Tokyo, Japan; Rev. Dean R. Wicks, Ph. D. (A. B. C. F. M.), Peking, China; and Rev. F. S. Thompson (United Presbyterian Board), Assiut, Egypt. The stipend has been raised from \$500 to \$750 for each Fellowship.

The "Messenger" quotes with much interest the following from a leaflet published by St. Paul's Church, Juniata, Pa., Rev. John Keamer Wetzell, pastor: "The Church paper must no longer be considered an ornament. It is a necessity to one who would keep abreast of the Church in these times. We read our daily paper and magazine. Why not read the Church paper? All kinds of propaganda—Christian and un-Christian—are afloat. The Church paper is the best kind of Christian propaganda." Mr. Harry Miller is chairman of the committee for increasing interest in the Church paper.

The work of the West Rowan Charge, China Grove, N. C., Rev. J. H. Keller, pastor, has been progressing nicely during the past month. The two new Churches, one at Zion and the other at Landis, each costing about \$20,000, are nearing completion. Easter service may be held in the Landis Church. At this Church a W. M. S. has been organized and before the annual

meeting of the Classis takes place the Church hopes to have organized a congregation. The joint consistory met Sunday afternoon, March 30, to discuss the reorganization of the Charge. Zion has paid \$300 on the apportionment.

The Missionary Society of Solomon's Church, Macungie, Pa., Rev. H. J. Donat, pastor, observed its 37th anniversary on Sunday evening, March 30, with a special program. This organization is one of the most active and useful of the congregation. It was founded through the efforts of the late pastor, Rev. Thomas N. Reber, deceased, who took special pride in its progress during his ministry. After he left, it kept on growing, doing a vast amount of good in its particular line. The program of Sunday evening included music rendered by the male quartette, several hymns sung by the audience, several recitations, a tableaux and a short talk by the pastor.

Salem Church, Allentown, Pa., held an impressive memorial service for the late Rev. Gustave A. Swedes, D. D., on last Sunday evening. The memorial sermon was preached by the Rev. George W. Richards, D. D., Lancaster, Pa. The organist, Prof. Sol. Unger, rendered several compositions that were the favorites of Dr. Swedes, at a recital 15 minutes before the service. The favorite anthems and hymns of Dr. Swedes were sung during the service. A souvenir program incorporating a brief record of his ministry and a portrait of the deceased pastor was distributed. The congregation filled every available part of the Church.

A memorial service for Dr. G. A. Swedes was held by Christ Church, Bethlehem, Pa., of which Rev. Swedes was pastor from 1899 to 1910, on Wednesday evening, March 26. The memorabilia was read by Rev. Henry I. Stahr, pastor. In fitting words, Rev. Dr. W. F. Curtis, President of the Allentown College for Women, paid tribute to Rev. Swedes, with whom he worked while the latter was serving Salem congregation. Rev. Dr. Arthur D. Thaler, principal of the Nazareth Hall Military Academy, who was pastor of the Central Moravian Church, Bethlehem, at the time Rev. Swedes served Christ Reformed congregation, also spoke.

Through the efforts of officers of the Christian Endeavor Society of Heidelberg Church, York, Pa., Rev. W. S. Kershner, pastor, a class was gathered from the Sunday School to meet each Sunday evening beginning February 2nd at 6 o'clock and continuing eight weeks in the study of "Tohoku, the Scotland of Japan." This class was led by Mrs. W. Sherman Kershner. At the final meeting some of the members of the class expressed their appreciation of the larger view gained of our work in Japan. It was evident that a new interest was aroused in Missions. The offerings were applied to foreign kindergarten work. The average attendance was 35.

Another expedition to Russia is now being organized by the English and American Quakers. The work in this country will be under the direction of the American Friends' Service Committee of 20 South Twelfth street, Philadelphia, the organization which has already sent over 300 relief workers to France and a few each to Russia, Serbia, Corsica, Holland, Armenia, Tunis, Syria, Italy, and Belgium. The plan is to send out a Commission of three or more prominent American Friends with special qualifications for "spying out the land" and discovering just what assistance can be rendered to help Russian peas-

ants to learn the trades and carry on efficient production. The first Quaker expedition to Russia was made in the fall of 1916.

Grace Church, Altoona, Pa., Rev. David Lockart, pastor, on April 1, paid \$600 on its Church debt. This makes a total of \$1,000 paid during the 16 months of Rev. Lockart's pastorate. Recently a fine piano was purchased for the Primary Department of the Sunday School. The cost of this piano made the total spent on the improvement of the Church's equipment during the pastorate more than \$1,000. This sum has been spent on a new heating plant, basement improvement, a splendid winter's display bulletin board, etc. Despite the local adverse labor conditions, the Church is carrying a heavy budget, meeting all bills when due and enjoying a substantial balance in the treasury at the end of each month.

The 75th birthday anniversary of Rev. A. Houtz, Orangeville, Pa., was celebrated on March 24th. Rev. Houtz is one of the county's most beloved former pastors and men. In honor of the event his Sunday School class and a few invited guests tendered him a delightful birthday party. Rev. A. M. Schaffner spoke words of felicitation and refreshments were served. Rev. Houtz has been a resident of Orangeville fifty years. During this time he served the charge as pastor forty years, was principal of the Academy two years and was Treasurer of Wyoming Classis for thirty-two years. He is also the author of the following books: "Hold the Fort," "Ties That Bind," "The Master's Call to Service," "The Triple Life of The Aged," and "The Pastorate of Forty Years."

A twenty minute prayer period for the success of the drive for \$38,000,000 by the Presbyterian Church was held in every Church of that denomination in the country at 2 o'clock Sunday, March 23, in accordance with the proclamation by Moderator Smith. \$12,000,000 is expected to be raised in Philadelphia, officials of the New Era Movement said. Victory Day was observed on Saturday when an every-member canvas of every congregation of the city was made between 3 and 6 o'clock in the afternoon. Every Presbyterian home was visited and every man, woman and child asked to sign a pledge to contribute a certain amount every week to the work of the Church. There were also pledges to attend Church, engage in active Christian service and establish family worship.

The honors of the Senior Class of Mercersburg Academy have been announced and the following boys, by reason of high scholarship, will deliver orations on the morning of Commencement Day, Wednesday,

day, June 4: Valedictory oration, Philip Elsworth Allen, Pittsburgh, Pa.; Salutatory oration, Samuel Winthrop Webb, Lakewood, N. J.; the Schaff oration, Moorhead Cowell Kennedv, Jr., Chambersburg, Pa.; the Nevin oration, Francis Parry Browning, Maysville, Ky.; the Higbee oration, Frederick Boyer Noss, Wakamatsu, Iwashi, Japan; honorary orations, Laurence LeWright Browning, Maysville, Ky.; George Boulton Moreland, Jr., Pittsburgh, Pa.; Frederick William Bald, Jr., Detroit, Mich.; Ramon Justo Delgado, San Juan, Porto Rico; James Perry Adams, Batesville, Ark.; Oscar Wells, Platte City, Mo.; George Ilgenfritz King, Jr., Middletown, Pa.

More than two thousand clergymen, representing every state in the Union, have written to the Church Peace Union during the past month to announce their intention of preaching sermons and working in other ways for the establishment of a League of Nations. All these clergymen had received a pamphlet issued by the Church Peace Union entitled "Discussion Outlines on a League of Nations," and had been asked to specify the services they could render. Two thousand promised to make general use of the "Discussion Outlines." Of these, 1,420 promised to use them as the basis for a sermon or series of sermons; 448 as the basis of discussion for midweek service; 302 as a course of study by Bible classes or special groups; 233 for midweek sermons. One hundred and sixty-two clergymen have sent word that they are arranging with their local Ministers' Associations for a series of six consecutive meetings to discuss the League project.

Within the past four months the special offerings received in Grace Church, Shipensburg, Pa., Rev. S. C. Hoover, pastor, have aggregated almost \$700. They include the following: Thank Offering of the W. M. S., \$85; Hoffman Orphanage, \$61; Foreign Mission Day, \$92; War Emergency Fund, \$226; Armenian and Syrian Relief, \$225. This last item includes a pledge for the support of an orphan in Bible lands to the amount of \$60; one-half of this sum is being paid by one family whose support of all worthy objects is always generous, and the other half is assumed by the "Gleaner" class of faithful young ladies in the Sunday School. This congregation will also pay its Classical apportionment in full. The recent campaign for new members conducted by the W. M. S. was very successful. The membership in this organization has been increased by almost 50% as a result of this effort. There are now about 100 names on the roll.

When the American gunboat "Monocacy" was fired upon by Chinese revolutionary forces as she was steaming up the Yangtze River, about fifty miles from Yochow, on January 17, 1918, it was attacked without warning by a detachment of Chinese revolutionary forces which kept up the firing for more than one-half hour. One American sailor was killed and several were wounded. The man who lost his life was Chief Yeoman Howard L. O'Brien, who was a member of St. Thomas' Reformed Church, Reading, Pa. It developed later that the attack was an attempt by the revolutionists to cause complications for the Chinese Government. Our American Government in a note sent from Washington on March 6, suggested a settlement which has been agreed to by the Chinese, in accordance with the terms of which China will pay \$25,000 in gold to the widow of Mr. O'Brien and \$500 cash to each of the wounded men.

Calvary Church, Turtle Creek, Pa., Rev. David Dunn, minister, followed the March program of the Turtle Creek Church Federation with much enjoyment and profit. The five Sundays of March were observed as "Church Roll Call Day," "Sunday School Roll Call Day," "Strangers' Welcoming Day," "Family Day" and "Decision

To Pastors, Church Treasurers, Classical Treasurers

Dear Brethren:—It is important that all amounts contributed for the War Emergency Fund be forwarded at once to the Treasurer, Mr. H. E. Paisley, 15th and Race Sts., Philadelphia. This Fund is intended to meet the emergencies growing out of the war. It cannot work if the various amounts contributed by our people are allowed to lie in the hands of men and banks. Please see, therefore, that all amounts now on hand are sent immediately. \$20,000 is now in France at work. Hurry along all balances. Thank you.

Cordially yours,

J. M. S. Isenberg, Director

Day," respectively, with increased attendance and renewed spirit. The congregation went well "over the top" on February 9 for the War Emergency Fund. At the winter congregational meeting the pastor's salary was increased by \$300. A Mission Band has been organized and is doing a varied work. A "Glad Hand Committee" has been greeting all comers, strangers in particular, in the vestibule at all Sunday services. The Men's Bible Class is studying Ward's "Gospel for a Working World" and has inaugurated the use of duplex envelopes for school and class funds. The Junior Congregation pledged \$50 to the support of our five new missionaries at the recent meeting of General Synod.

Emmanuel Church, Rochester, N. Y., Rev. D. A. Bode, pastor, has published an attractive Lenten folder giving the subjects for the discourses during Lent as follows: March 9th, "The Need of an Infallible Bible; Is It Only Partly True?"; March 12th, "The Authors of the Bible; Did God or Man Write It?"; March 16th, "The Inspiration of the Bible; Was It Put Together by Guess?"; March 19th, "The Unity of the Bible; Are the Writings Totally Unconnected?"; March 23rd, "The Miracles of the Bible; Fairy-tales, Mental Science, or Realities?"; March 26th, "The Prophecies of the Bible; Were Any Future Events Foretold?"; March 30th, "The Supposed Errors of the Bible; How Many Have You Found?"; April 2nd, "The History of the Bible; How Did We Get It?"; April 6th, "The Up-to-dateness of the Bible; Can It Help Us Today?"; April 9th, "The Influence of the Bible; Is It on the Junk-heap Already?"; April 13th, "The Christian and His Bible; Have You the Inward Witness of Spiritual Experience?"; April 16th, "Jesus' Witness to the Bible; Did He Believe in It?"; April 18th, "Jesus' Death the Power of the Bible; Was It Merely a Cold-blooded Murder?"; April 20th, "Jesus' Resurrection the Fulfillment of the Bible; Was It Purely Hypnotism?"

The Church Work Institute which was conducted in Christ Church, Latrobe, Pa.,

NEED THIS SPRING

Of a Good Tonic Medicine, Nerve Builder and Blood Purifier

Is greater than ever before.

The nervous strain, worry and anxiety caused by the war,—

The debilitating effects of the terrible influenza, grip and pneumonia,—

The depletion of the blood by indoor life in Winter,—

Have tremendously overdrawn the reserve strength of nearly every man and woman.

This makes the favorite Spring medicine, Hood's Sarsaparilla, more of a necessity now than ever before.

For your impure, exhausted blood, and for that extreme tired feeling sure to come, prepare yourself now.

Today begin to recover your lost strength by taking Hood's Sarsaparilla, the standard Spring medicine and blood purifier, which creates a keen appetite, aids digestion and assimilation. Remember Hood's Pills if you need a mild laxative.

Rev. Paul J. Dundore, Ph. D., pastor, was very successful. There were two sessions for seven successive Wednesdays. The afternoon sessions at 4 o'clock were for children, and the evening sessions for adults. The afternoon sessions had an average attendance of 47 and the evening sessions an average attendance of 53, or an even average attendance at both sessions of 100. Seven books were studied as follows: "The Bible in Our Modern World" (a devotional half hour for all groups), "The Path of Labor" and "Women Workers of the Orient" (women's study group), "Ancient Peoples at New Tasks" (girls' study group), "The Gospel for a Working World" (men's study group, including the consistory), "Making Life Count" (boys' study group), "Miss Wistaria at Home," "Around the World with Jack and Janet" and "Our World Family" (Mission Band group). The evening sessions opened with devotional services and a 20-minute talk on "The Bible in the Modern World" by the pastor. The seven meditations on the above subjects were as follows: (1) Introduction, (2) What is the Bible? (3) Whence Came the Bible? (4) The Authority of the Bible, (5) The Humanity of the Bible, (6) The Literature of the Bible, (7) The Use of the Bible. The members were well pleased with the Institute and feel that their work met with unbounded success.

The American Sunday School Union during the war furnished to our soldiers and sailors nearly a million pieces of good reading matter, ranging all the way from a Sunday School Lesson Leaflet to a 100-page Life of Lincoln. To aid in solving our after-war problems, the Union now offers \$2,000 in prizes for manuscripts as follows:

One thousand dollars for the best manuscript on **Christianity and Modern Industry**. How to Apply Christian Principles to the Relations of Employer, Employee, and Consumer. This work is to deal with actual achievements, as well as with principles and methods, and shall include the rural as well as the urban situation. Another thousand dollars will be divided into two parts, six hundred dollars for the best manuscript and four hundred dollars for the next best, on **Everyday Heroism**. The Challenge to the Heroic Presented by the Common Tasks of Life. This manuscript must have a special appeal to young people and shall emphasize the present-day calls to community service and world-wide brotherhood. All manuscripts must reach **The American Sunday School Union**, 1816 Chestnut St., Philadelphia, not later than December 1, 1919. The results will be announced as soon thereafter as the judges reach their conclusions, and the prize volumes will then be published and sold at prices which will promote their wide circulation. Fuller details may be secured by writing to the Society's headquarters in Philadelphia.

The last three months have been extremely busy months at Calvary Church, Philadelphia. Rev. F. H. Fisher, pastor. The annual meeting of the congregation was a happy meeting and was well attended. Reports of all the organizations were read; 3 elders and 5 deacons were elected. The congregation revised its constitution and adopted a new one according to the plan and suggestions of the Committee on Church Efficiency. The treasurer of the Church reported all bills paid and a balance in the treasury of over \$500. From February 9 to March 2, the Church conducted an Evangelistic Campaign. Rev. T. LeRoy Muir, of Andes, New York, and Miss Carolyn Hosford, Springfield, Mass., conducted the campaign. The services had been well attended. Over 300 campaign cards were signed during the meetings in decision for Christ and for consecration. Great interest was manifested and the Church looks forward toward Easter for a large ingathering. On March 4, over 300

members and friends of the Church attended the annual banquet. The social hall had been beautifully decorated with flags and bunting for the occasion. The tables were spread with good things to eat by the ladies of the Church and a splendid sociable time characterized the evening gathering. On March 12, the W. M. S. celebrated its 18th birthday anniversary. About 100 were present to listen to a very able and interesting address by Dr. James I. Good, D. D., President of the Board of Foreign Missions. The quota assigned to Calvary Church for the War Emergency Fund was \$325. On March 16 the offering for this fund amounted to \$412. The congregation is observing the season of Lent in special services every Thursday evening at 8 o'clock. The services are very well attended.

The men of Christ Church, Cavetown, Md., met on Monday evening, March 24, in Excelsior Hall, Smithsburg, Md., under arrangements made by Rev. Hartman and his six deacons. There were 80 men present, among whom were Elders H. C. Foltz, D. A. Stickell and two other members of the Hagerstown congregations. Enthusiasm was at a high pitch and all left the hall well pleased with the program of the evening. Deacon David Pound was in the chair. After prayer, led by Rev. C. Clever, D. D., of Hagerstown, and Rev. Hartman, "America" was sung. This was followed by the addresses of Rev. C. H. Ranck and Dr. Hartman, of Harrisburg, Pa. These gentlemen dwelt upon the importance of meeting "quotas," used to be known as apportionment, and the great responsibilities and possibilities now open to the Church, and that the work of the Church is a "man's job." Dr. Hartman, who attended the special meeting of General Synod, brought with him the enthusiasm and high resolve of this Altoona meeting. Elder Stickell presented the work that has been committed to his hands,—to encourage the congregations of this Classis to meet the apportionment. All speakers were applauded, exhibiting that the sentiments expressed by the speakers met the approval of the assembled men. Then there was an interim when light refreshments were served by the deacons and the younger men of the congregation. Dr. Clever spoke on the general subject of "Right Living." The genial Doctor certainly surpassed even his best efforts on former occasions. His extreme earnestness and powerful unction kept his hearers spellbound, and when he had finished, the audience was wishing he could have said more. It was decided to make this men's meeting a permanent organization and the chairman of the evening was made permanent chairman. A message was sent to Rev. Dr. J. S. Kieffer, who was ill, through his elder, Mr. D. Stickell, extending the best wishes of the meeting and the earnest hope that he may return to his wonted health at a very early date. The Doxology was sung, the benediction was delivered by Dr. Clever and this first meeting of the men of this congregation adjourned. Rev. Hartman at different times gave most earnest words of hope and profit. The congregation is making arrangements to introduce the Duplex Envelope system. The pastor has the Juniors of the congregation half an hour each Sunday evening in the study of music, which is followed by the study of the Catechism. This rural congregation has no reason to complain of attendance at the regular Lord's Day service.

TRIBUTE TO MEMORY OF SOLDIER HERO

Fitting tribute to the memory of Sergeant Major Edwin Clare Rebert, who was wounded September 30, 1918, while serving in France, officially reported dead March 10, 1919, was paid on last Sunday morning at a special service held in Grace

THE GREATER TASK

Studies in Social Service

By William C. Schaeffer, Ph. D., D. D.

(Professor of New Testament in the Theological Seminary of the Reformed Church, Lancaster, Pa.)

A spirited discussion of Christian duty; of the obligations of the Church, and the need of existing, in the era of reconstruction now upon us if a forcible, and altogether readjustable attitude of Christian men and women to human need. Prof. Schaeffer writes with force and point, demonstrating his being thoroughly alive to the problems and difficulties which cry aloud for solution and settlement.

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11 Chapters

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Church, York, Pa., Rev. F. A. Rupley. The young man had been a faithful and active member of this congregation. At the time he was called to the service of his country he was the teacher of a class of boys in the Primary Department. He was employed in the office of the York Manufacturing Company, York, Pa.

The service opened at 11 o'clock and was largely attended by members of the congregation, relatives and friends of the deceased soldier. The seating capacity of the Church auditorium was taxed to its utmost capacity.

Grace Church furnished fifty-nine of its young men for the great war, and of this large number Sergeant Major Rebert was the only one to make the supreme sacrifice. In his honor a gold star was placed in the Service Flag which occupies a prominent position in the front of the Church. This star was placed on the flag prior to the service. A large American Flag was also in evidence in the front of the Church and floral tributes of rare beauty.

A feature of the service was the singing of a solo, "Crossing the Bar" (Willeby), by Miss Florence Harlackner. This same selection was rendered as a solo by Sergeant Major Rebert on the last occasion but one when he worshipped with the congregation.

Rev. F. A. Rupley, pastor, chose for the theme of his discourse, "Coming to the Iron Gate, or the Secret of Divine Guidance."

Our North Japan College—The School for Young Men at Sendai—Was in the Sweep of the Great Fire and is Reduced to Ashes

ALLEN R. BARTHOLOMEW, Secretary



Middle School
Building

North Japan
College

Erected 1905

It is with mingled feelings of fear and faith that we confirm the brief cable message in the daily press on March 12, of the destruction by fire of the two buildings—the large Recitation Hall and the Dormitory of North Japan College, at Sendai, Japan. This is the third time that our Church has had to face the loss by fire of property in Japan and China. The first was that of the burning of the Girl's School Building at Sendai, Japan, on March 8, 1902; the second, the destruction by lightning of the new Girls' School building at Yochow City, China, on June 5, 1915; and now, the third, the total destruction of the splendid building, the North Japan College, at Sendai, Japan, on March 2, 1919. This latter building was the pride of all our hearts and the glory of all North Japan. Well do we remember a statement made to us by the late Dr. John H. DeForest, that he had his misgivings during the erection of this large and handsome building as to the impression it might create in the minds of the Japanese, but he told us that when he saw the great enthusiasm and just pride of the leading citizens of Sendai on the day of dedication, he felt it was a most wise move on the part of our Mission. It became a new day in the work of our Church in that city.

All persons who have seen the main building, with its fine internal arrangements, are of one mind that it was the most imposing structure of its kind north of Tokyo. It is no wonder, then, than its sudden destruction should bring great distress to the hearts of the missionaries

and cast a gloom over the members in the home Church. Only a few years ago Dr. and Mrs. Schneder, while home on furlough, spent many days in wearied travel and nerve-racking solicitation in order to raise the funds, about \$50,000, for the additional college buildings and equipment, so needful for the growing demands of the institution. Dr. Schneder had scarcely secured the additional land, which is always a source of anxiety, and laid the plans for the erection of the college buildings that this calamity has overtaken the work. Is it any wonder that he should write, "It is the greatest calamity that has come into my life?" Heroic as he has always been in every hour of trial so now he adds, "But we must not lose heart."

Why then should the Secretary couple the word "fear" with "faith" in the first sentence? Ah, brethren, it is not the sort of fear that dreads the fire, but a fear that is born out of a long experience, and therefore it may well be coupled with faith. We know as well as any one in the Church of the many needs that pastors and people must meet in these days. We can imagine what a shock it must be to those who put their very life and substance into the erection of a building now in ruins. "But we will not lose heart." From the ashes of our two Girls' Schools buildings in Japan and China there have arisen buildings that make possible still better service for the young women of Japan and China, and may it please God that this will also be true of the buildings that will restore the present great

loss at Sendai

The Lord is praying now, as always, in the hour of trial that the faith of His followers fail not. This is the confidence that sustains us in this greatest of catastrophes that has ever befallen our foreign missionary work. With the courage born of faith in God and faith in our people we will approach the task of rebuilding. What we hope for, and pray for, and will begin to work for, is that a small group of large-hearted men and women will, as by the magic touch of the divine spirit, come forward without any special appeals and lay \$50,000 on the Altar of Missions for the rearing of the new building that will make possible the continuation of the mental and spiritual training of over five hundred young men, and thus help to usher in the new day of Christ in Japan.

Here follows a letter from Dr. Schneder, just at hand, which will tell the story as he only can tell it in calm, simple and hopeful words:

Letter from Dr. Schneder

Sendai, March 2, 1919.

Dear Dr. Bartholomew:

An unspeakable calamity has befallen us. Last night a terrible gale was blowing, and about half past two o'clock we heard the fire bells, and on looking we found a large blaze not far away, and already many sparks were being blown on to our and the Girls' School buildings. The wind was from the Northwest. Our Seminary and Church buildings were quite

Dormitory
North Japan College

Erected 1906



near, but not in the path of the wind as it blew from the fire. But our Middle School and Dormitory caught the full force of the danger. The sparks were like a fiery rain, and soon a small building near our Dormitory caught, but it was put out by our students. Then the roof of the Dormitory caught the wind, driving the fire under the slate; but that was put out also by our boys at the risk of their lives. Then the roof of the main building caught but was put out with the aid of chemical fire-extinguishers. By that time a fire engine had arrived and we felt relieved. But then, the roof of the rear of the Chapel, part of the main building, caught just near the very top, and before anything could be done the gale had given the blaze such headway that all hope disappeared. The fire spread over the Chapel roof very quickly, and before long the whole building was on fire. The Dormitory followed in quick succession. Very little of the school furniture was saved, and the dormitory boys lost practically all their belongings.

The Girls' School Dormitory and the new building were in imminent danger, but finally escaped. It is said that some five hundred houses burned, among them being the post office and other large buildings. The greatest loss was that of our Middle School building. That beautiful building is now a mass of ruins. Much sympathy is being expressed. We must hope that in some way it will work together for good. It is the greatest calamity that has come into my life. But we

must not lose heart. We have no plans yet. Insurance \$45,000.

Yours fraternally,

(Signed) D. B. Schneder.

ANNIVERSARY CELEBRATION AT LEBANON

The Committee on Sunday School Work in Lebanon Classis held a most successful conference on the Educational Patriotic Campaign, including the 25th anniversary of the Organized Sunday School Work of the Reformed Church, last Friday, in the First Reformed Church, Lebanon, Pa.

The afternoon program included: "The Five Points of Worship and Preaching," presented by Rev. J. Lewis Fluck, D. D.; "The Family Altar," Rev. W. F. More, D. D.; "The Prayer Meeting," Rev. I. Calvin Fisher, D. D.; "The Church Paper," Rev. William F. DeLong; and in the absence of Mr. Charles H. Leinbach, because of sickness, "The Sunday School," by Rev. C. A. Hauser, D. D.

A social hour followed with luncheon, at which more than one hundred were present, Mr. William F. Spayd, Superintendent of the First Church Sunday School, presiding. Special greetings were given in honor of the work of the Secretary of the Board, from the pastors of the Lebanon Valley, by Rev. John N. LeVan; from the congregations of the Lebanon Valley, by Rev. Edward F. Wiest, D. D.; from the Sunday School Superintendents of the Lebanon

Awake! and Away to Olivet!

The Reveille of the Resurrection

16 pages and cover, price 15 cents

By HENRY A. BOMBERGER

For Sale by

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15th and Race Streets, Philadelphia.

Valley, Col. C. J. Rhen, Superintendent of St. John's Sunday School. In the evening Dr. S. P. Heilman, the chairman of the committee on arrangements, presided and addresses were made by Drs. C. A. Hauser and Rufus W. Miller. A number of Sunday Schools in the county were represented. A dominant note was the reinforcement of the fundamental agencies of the Church in order to meet the pressing needs of the present and the future.

Great credit is due the local committee for their excellent arrangements. The attendance was good and one of the Lebanon daily papers in an editorial well said: "To-day's convention was one of the shining milestones in a long series on the pathway of life that will make its influence felt for good in ways undreamed of—all the more creditable for its being devoid of the spirit of materialism and commercialism."

CIRCULATION NEWS

Consistory of St. Mark's Church, Reading, Pa.
Rev. Gustav Poetter, Pastor



EVERY MEMBER IS A SUBSCRIBER TO "THE MESSENGER"

The above photograph is interesting not only as a group-picture of the consistory of one of our large and active congregations, but it serves the special purpose of stressing at this time the need of the Church paper as an aid to efficiency in Church work. We have no way of knowing accurately how many consistories belong in the class of "Every Member a Subscriber to the 'Messenger,'" but we are inclined to believe that the number is not very large. Recently three have come to our notice, namely, Grace (Alsace), St. Mark's and St. Andrew's, all of Reading, Pa. If there are others, we would appreciate the information. We want to publish a Roll of Honor and are patiently waiting to receive a sufficient number to make a good beginning.

There was a time when men were elected by the Synods to the Boards simply as an honor without any reference to special qualification. In the great work ahead of the Church we would be slow in discerning the times if we did not foresee the day

when qualification will be the essential condition of representation on the several Boards.

The same thing is strikingly true of the consistory. In too many cases the choice has been made with reference to everything but to the one great requirement—qualification for leadership in the Church. It is not surprising, therefore, that many of the officers are not subscribers to the Church paper. Not taking a Church paper, of course, in itself is not a proof of disqualification, but it is a sign of indifference that speaks for itself. We would prefer to have laymen express themselves on this issue. We would like to hear, for instance, from the elders who, on the floor of the special meeting of General Synod, so enthusiastically endorsed and gave such definite direction to the Forward Movement. Although we do not know for a certainty, we are of the opinion, notwithstanding, that everyone of these progressive laymen is a subscriber and a reader of the Church paper. On the other

hand, we also believe that in nearly every instance in which the pastor finds himself opposed in his efforts in working out a larger program by members of the consistory that these men without a vision and who constantly stand in the way of progress are those who do not read a Church paper. In efficiency, and as a means to this end, the Church paper is indispensable, and no member of the consistory can afford to do without it.

This also applies to officers in the Sunday School. In these days of modern methods, with the larger development in religious education before the Church, our leaders in Sunday Schools cannot be fully equipped without a Church paper. The Sunday Schools will figure largely in the Forward Movement. It is time that the working forces are being trained for this great advance. The Church paper is an essential part of the equipment for the workers.

NEWS OF THE WEEK

GENERAL COMMENT

Senator Reed's Predicament—Five of the United States Senators have come out boldly against any League of Nations, all the rest of the ninety-six being presumably in favor of such a League in case its constitution pleases them. Of these five, two are Democrats, one being Senator Reed of Missouri. Senator Reed, after declaring over and over again that he favored a referendum to the people of the subject of forming a League, was met by a challenge of the Democratic members of the Legislature of Missouri that he resign and immediately stand for re-election by the people of the state, the formation of the League of Nations being the only issue that should enter into the campaign. In this way the voice of the people could be ascertained. The Senator, however, met this challenge derisively and called on his critics in the Legislature to resign.

The rejoinder to the Senator's challenge was unexpected. Fifty of the sixty-seven Democratic senators of the state answered that they would immediately resign if Senator Reed would do the same so that all might stand before the people for re-election on this one issue. Certainly nothing could be fairer, but at this writing it is not known whether Senator Reed will prove his sincerity by resigning his seat in the United States Senate or whether he will refuse to do so. In case he refuses it will seem as if his talk about referring the whole matter to the people was nothing more than a bluff. Certainly Senator Reed is in a predicament, and how he will get out of it without resigning his seat and still retain his self-respect and the respect of the country is not very clear.

The Bolshevik Movement—The news last week that the Government of Hungary was overthrown and the Bolsheviks had gained control of it and had also begun a conspiracy with Russia to declare war on the Allies was startling to the world to say the least. It was said also that these radicals of Russia and Hungary would be joined by the radicals of Germany and among them they would offer a united front to the Allied army. A few days later the news was less threatening, but the danger of a great European movement is still undoubtedly imminent.

That there are in Europe many millions of red radicals opposed to all staple governments seems to be beyond question. However, we cannot for a moment believe that their boast that they will transform all Europe within ten years into a Bolshevik camp will materialize. Bolshevism is a social and political disease. It must run its course, but from the nature of the case it cannot become permanent in Russia or Hungary or any other country. It is a government not of the masses but a class and that class the least intelligent. To carry on a great government permanently the Bolsheviks have not the brains and moreover they have not the numbers.

It must also be noted that the theory of government put forth by these people is in itself so defective and impracticable that it cannot endure. It may take several years for the fuel to burn out, but there is no question that it will burn out, the enthusiasm will die down and the people of the countries affected will regain their sanity.

Anti-Jewish Feeling in Czecho-Slovakia—Whatever the Peace Conference may de-

cide it is quite certain that it will not put a finality on the Jewish question in the various countries of Europe. This seems to be one of the problems that will not admit of final solution. As to the new state that seems to be coming into existence, Czecho-Slovakia, the Jewish question seems to be one of the uppermost. From an exchange we clip the following:

The Jewish question is one of the most serious and complicated of all the grave questions now existing in Czecho-Slovakia as well as in other countries of Middle and Eastern Europe. Anti-Semitic feeling, we are told, runs a great deal stronger in these countries than is generally realized by the outside world and the Jewish reaction is quite as strong. Since the great national and racial upheaval due to the war, the Jews who have occupied places of advantage and power have been given no part in the nationalistic aspirations of the dominant races surrounding them and they have sought to recoup their losses by organizing for united action. Since the signing of the armistice Jewish congresses, representing altogether 2,000,000 Jews, have met in Prague, Agram, Stanislaw and elsewhere. In these congresses were formulated demands for various rights, including that of Jews of all nations to regard Palestine as their fatherland and home. President Masaryk's policy, as he has outlined it, is to give the Jews equal rights with all other citizens of Czecho-Slovakia and to wipe out the evil old Austrian system of state churches by which both religion and churches were misused for political purposes.

DOMESTIC

Plans for more effective co-operation between the Government and the coal industry with expected benefits resulting to the general public have been submitted in referendum form to the members of the National Coal Association, representing three-quarters of the country's bituminous production.

Sixty-five per cent. of the Rockefeller Foundation's total expenditures during the years 1917 and 1918 was devoted to war work, according to the annual report recently made public.

The Jubilee Convention of the National Woman Suffrage Association was opened at St. Louis, March 23.

Governor Burnquist of Minnesota has signed the bill giving women the right to vote for presidential electors.

More than 140,000 claims for payment of the \$60 bonuses to men honorably discharged from the service have been paid by the Zone Finance Officer at Washington, and checks are going out at the rate of 15,000 a day.

Dr. James J. Clark, 90 years old, inventor of pioneer telegraph devices and contemporary of Samuel Morse, Alfred Vail and others in telegraphic development, died at Washington, March 21.

Complete schedules of new prices for steel and iron products agreed upon by representatives of the steel industry and the Industrial Board of the Department of Commerce have been announced after members of the board had conferred with Attorney-General Palmer. Metal costs have been reduced ten to fourteen per cent.—the first move toward general cut in all lines.

Lumber production in the United States

during 1918 showed a decrease of more than 3,000,000 feet under the 1917 production, the Forest Service of the Department of Agriculture has announced.

The last of real American casualty lists in the world war have been published in the daily newspapers and now the lists contain practically only the names of those who have died or have been injured since the armistice.

There are 373,038 unemployed in the United States according to a report by the United States Employment Service. Cleveland with 60,000, Detroit 22,500 and Buffalo 20,000 are the three cities reporting the greatest number out of work.

With pledges of contributions from states and individuals still coming in, the Federal Employment Service has announced that 364 of its 760 local offices could be kept in operation until Congress appropriates funds.

The residuary estate of Horace Fletcher, expert on dietetics, is left to Harvard University, the income to be used "to foster knowledge of healthful nutrition."

William G. McArdoo, former Secretary of the Treasury, has accepted the chairmanship of the National Citizens Committee of the Boy Scouts of America.

FOREIGN

Belgium demands \$2,000,000,000 from Germany for stolen cash. These figures were made public by the Belgium Financial Committee on Reparation.

The Italian delegation to the Peace Conference has unanimously decided to withdraw from the Conference unless Fiume is assigned to Italy contemporaneously with the conclusion of peace.

During February more than 113,000 persons, or about eleven per cent. of the entire population, died in Petrograd, according to Russian police statistics just received in Paris.

The Korean movement for independence is continuing. There is no sign of any reopening of the Korean ships, and it is feared that their continuing to keep their doors closed will cause numerous bankruptcies and paralyze commerce generally.

Reports have reached the Peace Conference that inter-allied troops will be landed in Spalato, on the Dalmatian Coast, because of disorders that have occurred there and for fear that graver troubles may arise the Hungarians are reported to be trying to spread Bolshevism to that part of the Adriatic Coast which they controlled before the downfall of Austria.

Thousands of Jews were slaughtered in a "pogrom" conducted in Buenos Aires on January 9, according to a statement issued by the Zionist Organization of America.

Fifty per cent. of the inhabitants of Northern Labrador perished during the winter from an epidemic of influenza, small-pox and measles, according to recent dispatches.

MISCELLANEOUS

An additional credit of \$75,000,000 has been given Italy by the Treasury Department, bringing the Italian loans up to \$1,496,580,000 and the total credits to all the Allied nations to \$8,932,410,660.

Colonel William A. Bishop, premier British airman, has offered through the Aero Club of America an international trophy for annual competition in order to encourage development of aerial navigation and stimulate sports between Canada, his native country, and the United States.

Casualties in the United States Air Service Personnel, serving with the American and Allied armies at the front, numbered

554. Of the total, 171 men were killed in combat.

General Pershing has arranged to purchase from the Y. M. C. A. nearly \$1,000,000 worth of text books. The transaction marks the transfer of the complete educational program abroad, with its post and technical schools, the A. E. F. University near Paris and the post-graduate scholarships to army control. The project was initiated by the Y. M. C. A.

William Graves Sharp, retiring American Ambassador to France, has decided to sail for home April 11.

President Wilson, accompanied by Mrs. Wilson, Miss Ethel Benham, Mrs. Wilson's Secretary, and Admiral Grayson, visited some of the bloodiest battlefields of Northern France.

The Duchy of Luxembourg on April 1 will be included in the area under the control of the American Third Army, the jurisdiction of which will extend to the French frontier of 1914.

Casualties among American medical officers in France from the time of the arrival of the first units to March 13, numbered 442.

Peter's Union W. M. S. at Lynnvillle was organized on July 4th, 1915, by Rev. M. F. Klingaman, the Reformed pastor, with a membership of three. The present enrollment is 25. The United Church membership of this congregation is 160.

According to a constitution adopted on September 11th, 1915, all monthly dues from the Lutheran members will be given toward the Lutheran W. M. S. budget, and those of the Reformed members to the Reformed W. M. S. of General Synod. The offerings at the monthly meetings are equally divided between the two branches of the society and are used for contingent expenses and specials.

Since its organization this society has taken part in all the departments of work as handed down by the higher bodies. It is very fortunate in having as one of its members a very able Mission Study Class leader. The following text-books have been studied: "The King's Highway," "Old Spain in New America," "Tohoku, the Scotland of Japan," and "The Path of Labor." The literature furnished by both the Reformed and Lutheran W. M. S. Boards is used.

The first Thank Offering service was held on Thanksgiving Day, 1917, at which time the offering was \$27.11. The second Thank Offering service took place on Thanksgiving Day, 1918, at which time there was a program of music, readings and a splendid address by Rev. A. O. Ebert, the Lutheran pastor. The Thank Offering amounted to \$258.00. These sums were equally divided between the two branches of the society. The Thank Offering service is the annual Thanksgiving Day event in this congregation.

The society presented every soldier from the congregation with a knitted garment and a Christmas box in 1918, out of a fund of \$69.60 received for this purpose. It presented to the congregation a service and a United States Flag. Quilts, comforts, and mattresses were made for a neighbor, whose house with its contents was destroyed by fire.

They sent their monthly dues to their respective higher bodies: \$3 for the Slav and Hungarian (Lutheran) work; \$5 for Jewish Mission, N. Y. (Reformed); \$5.50 for Porto Rico Mission (Lutheran); \$25 for reconstruction work of Churches, Belgium and France; \$25 for the Brotherhood Fund (Lutheran); \$100 as a gift to Rev. and Mrs. William Reimert, missionaries to China. Mrs. Reimert is a daughter of the congregation.

Perfect harmony has prevailed at all times in this society. As far as the writer knows, this is the only Union W. M. S. conducted in any of our Union Churches, and answers affirmatively the question so often asked, "Can a Woman's Missionary Society be conducted successfully in a union congregation?"

INTERNATIONAL SUNDAY SCHOOL ASSOCIATION, CHICAGO

Plans for the unification of Sunday School supervision in North America were adopted last week at Detroit which are declared by some churchmen participating to have been the most far-reaching in their effects of any step taken in a score of years. By negotiations between committees representing the International Sunday School Association and the Sunday School Council of Evangelical Denominations, an interlocking directorate was formed and a division of responsibility of the two bodies determined upon. This action must be ratified by the constituent denominations and associations, but it is expected there will be no change in the program outlined by the joint committee. The agreement adopted gives to the International Sunday School Association sole responsibility for co-operative effort between Sunday Schools, in town, State, province or nation. The Sunday School Council, on the other hand, will

News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

Annual Classical Meetings—Zion, April 22, in St. Stephen's Church, York. There will be an afternoon and evening session. Dr. Charles E. Schaeffer, Secretary of the Home Mission Board, will deliver the address in the evening.

Mercersburg, April 23, in St. John's Church, Chambersburg. There will be two sessions, 1.30 and 7.30 P. M. A box luncheon will be served. Dr. Charles E. Schaeffer will address the meeting in the evening.

Virginia, April 23 and 24, in Frieden's Church, Rockingham Charge, Rev. S. W. Beck, pastor. All societies in the Classis are urged to send at least two delegates. Congregations which do not have societies are requested to send one or more delegates.

Carlisle, April 24, in Trinity Church, Marysville, Rev. Ralph Hartman, pastor. There will be three sessions: 9.45 A. M., 2.15 and 7.15 P. M. Local societies will please send names of delegates to Miss Clara Titzel, Mechanicsburg, Pa.

Lebanon, April 26 (tentative date), at Sinking Springs.

Lancaster, April 30, 10.30 A. M., in St. John's Church, Fourth and Maclay streets, Harrisburg. Delegates are requested to bring box luncheon. The ladies of St. John's Church will provide a hot dinner for the delegates in the evening. Credentials are to be sent to Mrs. John Henry Miller, Recording Secretary, 525 West Chestnut street, Lancaster. Delegates are requested to come prepared to give a report on Standard of Excellence. The evening session will be adjourned in time for out-of-town delegates to get train service.

An Appeal to Literature Secretaries—Several weeks ago we spoke of 500 Prayer Calendars waiting to be ordered. Recently we have heard that beside those, there is an additional 500 in the office in Philadelphia, making 1,000 Prayer Calendars left on hand. One thousand Prayer Calendars at 15c totals \$150, which will be used in carrying on the Lord's work, or it will be wasted. We appeal to the Classical Literature Secretary to get them into homes instead of packing boxes. This belongs to the Literature Department, and if every Classical Secretary sells 40 or 50 at the annual meetings in the Synods of the East, Potomac and Pittsburgh, the work will be more than done. Order from the W. M. S., Reformed Church Building, Philadelphia, or from Mrs. C. A. Kroun, 240 South Washington street, Tiffin, Ohio. The value of the Calendar lies not only in its beautiful prayers and its significant cover, but in the fact that it contains the photographs of the officers and secretaries of depart-

ments of the W. M. S. G. S. The Calendar has not only a present but a future value. After this triennium, when the officers shall have been changed, it will be interesting to preserve it as a memento of a past triennium—the war triennium.

Missionary Items, Grace Church, Shippensburg—Early in December the Thank Offering service was held and it proved to be of unusual interest. Parts of Mrs. Zartman's service were used, supplemented by readings, music and an address by Mrs. Krall, President of the local Civic Club and an active member of the Missionary Society of the Presbyterian Church. Invitations were sent to every woman in the congregation, and an envelope enclosed in which she was requested to deposit the contents of her Thank Offering box and bring it to the Thank Offering service. The Thank Offering of \$85 was almost twice as large as any previous year. Much of the success of the Thank Offering service was due to the efficient work of the Secretary of the department, Mrs. F. R. Bossert.

On December 13, a union missionary meeting was held in the Presbyterian Church to complete in one day the study of the book, "Women Workers of the Orient." Each of the following denominations, Methodist, United Brethren, Church of God, Reformed and Lutheran, was assigned a chapter, being allowed 45 minutes for its discussion. As the Presbyterian Society was the hostess, they conducted the devotional part and filled in wherever needed. At the noon hour coffee was served, as those attending had been requested to bring their lunch box and enjoy a social hour. The suggestions in Mrs. Montgomery's hand book were followed. To Grace Reformed Church the fifth chapter was assigned, and the society carried out the idea of a pageant as suggested in the hand book. It was well rendered and well received. Notwithstanding the rainy day, the attendance was good and those privileged to be present received much information and inspiration from the united study of the book. The spirit of union, which brought all the societies together, and the social features, made it a day long to be remembered. The most recent event in the society was the recruiting campaign. Thus far 40 new members have been added, with more to follow. Grace, Shippensburg, went over the top. A reception in the form of a Missionary Tea is being arranged for in the near future.

A Successful Union Woman's Missionary Society—Mrs. J. G. Rupp gives the following interesting history: Early in 1915 there were a few women belonging to a little Union (Lutheran and Reformed) congregation at Lynnvillle, Lehigh County, Pa., who were impelled with a strong desire to have a part in the great work which women are doing for Missions. Consequently, St.

have an investigative function in matters relating to religious education, being an advisory body to the denominations and the International Association.

Consideration of the whole subject of Sunday School supervision was brought to the fore during recent months by the adoption of a wide-reaching program of community religious education by the International Sunday School Association at its convention in Buffalo last June, and by the appointment in January of a committee by the Sunday School Council to confer with the International Association regarding possible points of overlapping. As a result of this conference, through a highly important piece of ecclesiastical statesmanship, adjustments were made on both sides. The denominations are to be given representation on the Executive Committee of the International Association, and the employed officers of the International Association and its constituent State and county bodies are to be made members of the Sunday School Council. The agreement adopted says: "We believe a reorganized Sunday School Council and International Sunday School Association should be the common rallying organization of all Sunday School workers, and the active and official support of the denomination will be given the reorganized International Sunday School Association, while the reorganized Sunday School Council will be the

clearing house for consideration of both local, Church and community problems in religious education."

The committee further agreed to the statement that each denomination should direct its own Sunday School work, and that each local community should control its own co-operative efforts. The local Church is recognized as the center of any scheme of community religious education and the community Board of Religious Education should be elected by the Church membership of the community. It is on this latter point that the Sunday School Council yielded to the International Association. It had been the idea of members of the Council that local Churches should be officially represented in the control of any community enterprise. It has been the contention, however, of the religious education department of the International Association, under the direction of Dr. Walter S. Athearn, that the religious citizenship of a community should have control of the community religious education and not the Church organizations as such. This would put the local Religious Board of Education on the same plane of democracy as is the usual Board of Education in control of secular instruction.

There will be a meeting in Cleveland in June of both bodies represented at the Detroit conference in order to ratify the agreement.

How Federation Won in Indiana Against Sunday Movies

Secretary, Church Federation of Indiana Rev. Edgar L. Williams, D. D., Executive

The fight against Sunday movies is on in practically every State, more than thirty now in legislative session, and the battle has been especially acute in Indiana, Ohio, New York, Connecticut and Rhode Island. Brokers in New York offer investment for idle saloon money in motion picture stands, made tempting by legislation to legalize movies on Sunday, so that cheap five-cent shows can make big money from large Sunday crowds in the cities and in thousands of small towns.

The bill to legalize Sunday motion picture shows was defeated in the Indiana Senate by the small margin of one vote. It was a stiff, hard fight. How did the Church forces win?

First. There was a great tidal wave of protest from the constituency of the Senators at home. This had great influence.

Second. How was this brought about? Mainly by the Church Federation. We sent 4,000 protest blanks to 2,000 pastors in Indiana and they were signed by about 100,000 persons. The Executive Secretary by hundreds of letters and 'phone requested telegrams to be sent and interviews to be made with Representatives and Senators at the State House, and when they were home over Sundays.

Third. When Senator Franklin McCray, speaking for his Movie Bill, said, "Only the Secretary of the Federation and not many ministers of the State were opposing the bill," a very thrilling answer came from Senator Bracken, who said that such a statement was unfair, as the protests from hundreds of ministers and Church people came "fluttering in like doves from every township in the State." Was there ever a finer tribute to the value of Church Federation thoroughly organized and protesting against evil in legislation?

Fourth. On the first vote only one was lacking of a constitutional majority to pass this vicious bill, and three of the Senators were absent. Immediately the next day the Federation Secretary got in touch with five cities in the State by 'phone to urge the leading citizens to influence three Senators to vote against the passage of the

bill. 'Phone conferences were had with ministers, Catholic priests and business men to bring influence to bear on these Senators.

The second vote, two days later, showed the movie people had lost one, and thereafter they could not rally, for the bill was killed.

In States like Indiana the Church influence or organized Church forces when massed for a compact pressure can do almost anything they wish in winning battles, for right legislation through a federation well organized with strong leadership. The fight must be persistent and command every resource. It is doubtful if it can be conducted in any better way than massed forces around the central office of a Church State Federation. We must have organized good to meet organized evil.

THRILLING SCENES IN THE SENATE

There were some amusing and thrilling experiences in the Indiana Senate. When the motion picture people learned there was careful system in getting protests all over the State, they also arranged to have petitions signed in every show, asking for the legalizing of movies on Sunday. Twelve bushel baskets of cards, claimed to have been signed by 400,000 people, were brought to the Senate, but we were able to show that children had signed their cards several times, and the Senate asked how many were duplicates, and Lieutenant Governor Bush, the Speaker, raised the question whether the inquiry meant the duplication of baskets or the duplication of cards. This was followed by laughter. On the other hand, the quality of Church petitions going direct to the Senators could be seen by them to be of no mean citizenship and attention was called to this fact.

Let all moral forces, Church papers, Church people and good citizens everywhere prevent the commercializing of the Lord's Day and help preserve our American Christian Sabbath as one of the bulwarks of our liberty, and let us federate Church forces in every State, and thereby meet such issues as may arise at any time.

The importance of personal influence from home towns cannot be over-estimated. This defeat of the Senate Bill in Indiana will save thousands of boys and girls from the influence of Sunday shows and tell on all the future of their lives.

JELÉN AND AJANDEK

These two Hungarian words are equivalent to our English word "present," but they are not the same in meaning because our word means several things. The Hungarian friends of the writer say that shows that the Magyar language is more exact than English; he says in reply that our language is simpler. A good Hungarian friend who speaks five languages says she likes English best because it is so easy. Of course there are arguments on both sides, so we turn to the real purpose of this article. The writer had personal experience with the meaning of both words on Sunday, February 23. He had accepted an invitation from Lorain, Ohio, to celebrate Washington's Birthday with the Hungarian congregation of that place. He was therefore present (jelen) at five services during the day. First was the Sunday School service, where there were about one hundred and twenty-five children who answered to roll call. Most of them said jelen; some said present; some used the simple word here. The use of the first word was by the little children who have not yet been in public school; the rest used the other words. Then the writer was asked to teach the whole school. He felt like saying first of all, "jelen," but feared he might not pronounce it right, so omitted it. How attentive the little folks were! Next came the regular morning services of the congregation, where we had the privilege of baptizing a little girl baby, and afterward listened to a very confusing speech by the pastor, in which the words Magyar and American, Washington and Kussuth, Rev. Dr. Whitmer and Dr. Souders were strangely commingled. The last named, who was present (jelen) knew he must make reply, but how could you reply to a speech of which you knew only the proper nouns? The whole speech was, however, made clear when the pastor drew from his pocket a little plush case and drew from it a large badge of gold and in the name of the congregation presented it to the Superintendent as an appreciation of 15 years' service in behalf of the congregation. Now he knew the meaning of "ajendek." Another badge of gold was drawn from the box and presented in the name of the Young People's Society and then a number of little girls came forward and in behalf of the children, one of them in excellent English, presented a bouquet of fifteen roses.

Ajendek, ajendek, ajendek! We learned not only the meaning but also the feelings of the heart that prompted the services of that day. At the afternoon service, the pastor of the Presbyterian Church, Rev. Dr. Donaldson, gave an excellent address in English which all could understand and enjoy. The compliment was returned in the evening with an address on Christian Americanization by the writer in the Presbyterian Church. Then came a social supper in the Hungarian Sunday School room, where about 250 fathers, mothers, children and friends sat down and enjoyed a family banquet with a number of invited friends, and were entertained with singing by the children and young people, and with an address on Christian Americanization by the writer. It must have been a good address, for it was well received. It confessed that we have two kinds of Americanism, bad as well as good, and it expressed the fear that till recently the aliens in America got more of the former than the latter, but that both Americans and the strangers in their midst shall have the truer kind of Americanism taught and practiced for the common good of all.

Jelen and Ajendek! Shall the Superintendent and his friends learn Magyar or shall their Magyar friends learn English? The Magyar language is extremely difficult for the Superintendent because it belongs to a family of languages of which he and his ancestors have always been strange. Should he ever visit Hungary he will try to learn the language because everybody there should use it, even though the pronunciation is poor. He would try also because the spirit of a people can best be learned from their own language, and he would wish to know Hungary, not only by what can be seen and heard, but also by what must be felt—its very soul. Since, however, he is American and lives and works for the Church in America, he will expect the Magyar people to accommodate themselves to his language and the spirit of his country, America. This will be easier for Magyars than for most people because they have a talent for languages, having learned three or four of them before going to school and having learned more of them in school. It will be best for them because now all countries look to America for help in establishing free governments in all the world and the spirit of a government can best be acquired in the language in which its constitution and laws were first written and all the interpretations have been given.

Jelen and Ajendek! We were present with glad hearts in all the services of February 23, and we learned the true meaning of Ajendek, the heart and soul of the people.

D. A. Souders,

Superintendent of Immigrant Missions,
Reformed Church in the United States.

MILITARY TRAINING IN A NON-MILITARY SCHOOL

Edwin M. Hartman, A. M.

When the schools opened last fall many boys were facing the probability of going to war. It was due these boys that they should have opportunity for military training, therefore many non-military schools made provision for such training. This training did not militarize the atmosphere and the routine of the school as was the case in the S. A. T. C. colleges and the military schools. It was simply one feature of the daily routine and aided rather than interfered with the academic work. Yet some of these non-military schools, which had the services of efficient army officers, have been able to give training on more correct lines and more thorough, than that given at most military schools which boys entered in large numbers for the sake of the military training offered there.

Franklin and Marshall Academy has been especially fortunate in its opportunity to give good training. The officers of the Army Branch of the Bowman Technical School near by, Captain Allen and Lieutenant North, volunteered their services to the Academy at the opening of the school year and they had charge of our training until their discharge from the service recently. Captain Allen came to Lancaster with an excellent reputation as an officer. Both of these men were not only thoroughly efficient officers, but also fine, delightful gentlemen. They interested themselves in the life and activities of the student body and the boys in turn have been delighted with their officers. Fifty minutes per day is given to the training, which consists of drill, setting-up exercises, hikes, and occasional lectures and quizzes. While this training is optional, almost every boy in school is taking it.

As a result of the fine spirit of the boys and the character of their work, the Academy has been approved for a Junior Unit of the Reserve Officers' Training Corps. The Government will detail an acceptable officer to the school and will furnish uniforms and all necessary equipment free of charge. Students who are members of the

unit may, if they wish, attend a six weeks' summer training camp with all railroad fare, equipment and maintenance paid. After the second year in the unit a student will receive an allowance which will pay most of his tuition charges at college if he continues the training there. Students who were in the service will probably become eligible for an allowance sooner.

Membership in the R. O. T. C. does not incur any special obligation to render military service later. The student who takes the training is just as free as the one who does not, but if there ever should be another war the R. O. T. C. man would probably enter as an officer, while the man without the training would enter as a private.

The character of the officers and the interest of the boys have produced excellent results. After a recent visit Colonel Rowell, the District Inspector, wrote to the principal in part as follows:

"Please accept my congratulations upon the very excellent spirit shown by your cadets. I should like them to know that their very short exhibition drill was sufficient to show me that they have worked earnestly and that their instruction has been along correct lines. It only remains to continue the work as started, and to maintain the excellent esprit de corps now existing in the Junior Unit at Franklin and Marshall Academy. I have so reported to the War Department, and shall watch the growth of your unit with the utmost personal interest."

The Academy R. O. T. C. unit will continue the systematic daily drill and setting-up exercises which the boys have found so interesting and profitable up to date. This work, done for fifty minutes in the middle of the morning, affords an agreeable break in the classroom work, and we find that it brings students and teachers back to their remaining recitations in far better shape than they could be if the whole forenoon were given to continuous classroom work. This exercise and break in recitations have proved so helpful that it will be the policy of the school hereafter to have every boy in school devote this time to exercise either with the unit outside or in such work in the gymnasium as he may be fitted for. Naturally the work in the open air and the character of the R. O. T. C. training are preferable for the student who is 14 years or more of age, and is fit for membership in the unit. It not only improves a student's health, personal bearing and manner, but the unquestioning obedience to orders, the prompt decision and action, the continuous effort to do and appear his best—all these add qualities to the student's character that will prove of inestimable value in later life.

In spite of all the advantages afforded by military training, our policy will be that this must simply be a feature of the school, that the atmosphere and routine of the school must not be militarized, but that the Academy must continue a non-military school. One of the writer's convictions throughout his long experience as principal has always been that, taking the mental training for granted, a preparatory school owes it to every student to do all it can to develop in him, in so far as possible, a sense of personal responsibility and an effective will. To this end a student must have some measure of freedom and choice, under proper supervision of course, so that he may exercise his judgment and his will in determining his conduct, and come to realize that consequences and personal responsibility are inevitable. The writer has always believed that a system which imposes upon a boy a definite and absolute routine from the time he awakes in the morning until he goes to sleep at night is not best calculated to develop the initiative, the judgment, and the sense of personal responsibility which the present day boy needs, especially the boy who is

about to enter the freedom of college life.

The experience of the Academy this year seems to demonstrate, however, that the more valuable advantages of both the military and the non-military schools can be secured in one if the various features are properly co-ordinated. Both the United States Government and the Academy committee of the Board of Trustees have approved the establishment of a Junior Unit of the Reserve Officers' Training Corps at the Academy, and both the boys and the teachers are unanimous in their appreciation of its advantages. The unit will therefore be maintained as a feature of the school for those of the student body who want to avail themselves of the advantages it affords.

THE PASSING OF DR. N. C. SCHAEFFER, D. D., L.L. D. 1849-1919

(Continued from Page 8)

Thus, if one were to seek the primary factors that entered into the making of Dr. Schaeffer, he must find them in Lancaster, Mercersburg, and in that Germany of yore, whose educational principles and practice were under the potent spell of Pestalozzi and Herbart. That triple source, organically related and connected, explains the soundness and sanity of Dr. Schaeffer's philosophy of education. In our own institutions he acquired, through experience, the abiding conviction that the foundation of genuine culture must be laid by a study of the humanities—literature, history, language, philosophy. That, indeed, is not the finished temple of education. Other stones, quarried by science in earth, sky and sea, must be brought to its completion; things manual and muscular must be added to its equipment. But no temple will stand, save as it is built upon the humanities, which are the capitalized experience and wisdom of our race. And Dr. Schaeffer was the inspired apostle of this commonsense philosophy of education. That was the true meaning of his proverbial emphasis on "reading, 'riting, and 'rithmetic." There, likewise, he was taught that conscience must enter into culture in order to produce character. The real Humanities are more than Humanism. The spirit of the Renaissance must be baptized with the spirit of the Reformation. The iron of Hebraism must enter deeply into the rich red blood of Hellenism in order to educate men for the common weal of mankind. It has been an incalculable blessing to the schools of Pennsylvania, and to America, that the man who for a generation held the helm of public education could preach as well as he could teach, and that his sympathetic interest embraced theology as well as pedagogy and religion no less than education. The least of Dr. Schaeffer's labors for religious education in the public schools of Pennsylvania was his volume of Bible Readings for Schools. Far more significant than that was the influence of his own deeply religious spirit upon the thousands of teachers who came under its spell. Again, it was in Lancaster and Mercersburg that Dr. Schaeffer became imbued with the historical spirit and acquainted with the developmental conception of universal life that lies at the very basis of modern education in all its varied aspects.

It may be safely asserted, therefore, that the youth who went to Germany to complete his studies brought with him a heritage of piety from a Reformed home, and a legacy of philosophy from Reformed institutions that fitted him, above others, to appropriate the true and to eliminate the false during his sojourn abroad. In three foreign universities Dr. Schaeffer gathered knowledge and wisdom in many fields. And, after his return to America, he was prepared, as were few men at that time, to teach theology or to preach the gospel. But Providence opened doors to him that, ultimately, led to a platform rather than to

a pulpit, and to a political office instead of a theological chair. Yet from that, almost national, platform Dr. Schaeffer preached the gospel of an education that was the handmaid of religion, and from that busy office influences went out that shaped the destiny of multitudes for time and eternity. And if, in his professional career, under the pressure of selective interest, Dr. Schaeffer forgot some of the lore that he had learned abroad, there were certain mental riches and spiritual treasures that had enriched his character permanently. They were the golden wisdom of Pestalozzi, and the scientific and philosophical principles of Herbart, who regards education as a process of organic development which arouses the native capacities of a child and stimulates them to self-expression and self-activity. These riches of knowledge and wisdom, acquired abroad, reinforced his earlier consecration to cultural ideals as broad and deep as humanity, and as high and holy as religion.

Thus prepared, Dr. Schaeffer entered upon his remarkable career as the trusted leader of Pennsylvania's public education. The simple and sturdy piety of Reformed ancestors, the classical culture of Franklin and Marshall College, the progressive faith of Mercersburg, the pedagogical wisdom of Pestalozzi, and the psychological discernment of Herbart had been fused in a spirit that was housed in a robust body. Physically he was equal to the strenuous and laborious tasks of his office, and spiritually he was adequate to the solution of the delicate and difficult problems that constantly confronted him. He never spared his body in the performance of his duties, and he never compromised his ideals of true education. And when he died in the harness, at three score and ten, he had kept his educational faith with God and

man throughout an important era in the development of our American system of public schools, which, practically, was co-extensive with his career. He saw its beginning and he witnessed its close, and he helped mightily to make it a constructive and creative era in Pennsylvania.

Dr. Schaeffer reciprocated, in full measure, the affection and esteem of his Church. He lived and died in her faith and fellowship. He labored constantly for her welfare. He stood in her pulpits, an ever welcome visitor, and he worshiped in her pews, as a humble and devout Christian. His authoritative voice and his gifted pen were always at her service. Even when the hand of death had marked him visibly, the eminent educator gave his services gladly to the Men's Association of St. Peter's Reformed Church, whose honored member he was.

The writer heard Dr. Schaeffer deliver more than one weighty message before great educational and ecclesiastical assemblies. He is glad that he heard his "swansong" before a group of his fellow Christians, in a room of the Theological Seminary, just across the street from his home. In that closing scene and setting the big-hearted, whole-souled man looms larger than the famous educator. There, his kindness and courtesy, all the fine graces of his Christian manhood, so well known to his neighbors and friends, mean more than his mental gifts and all his official honors and dignities. The man is greater than his message and his ministry. And among the host that laments the passing of Dr. N. C. Schaeffer, none will mourn him more sincerely, miss him more sadly, and remember him more steadfastly than those who knew the man in the gracious ministries and in the friendly intimacy of neighborly life.

not their teachings. Their words may, and do, augment the lessons. But their lives are the supreme testimony for or against Christ. By the touch of life upon life they start children on the way that leads to Jesus. They become followers of Christ.

To follow Christ is a process of growth and development, rather than an instantaneous act. There must be a beginning, of course. And that is not always the same. Some follow Christ from infancy to the end of life, while others find Him late in life, after many wasted years. The latter require a catastrophic change, and the former pass, gradually and quietly, from weakness to strength, from immaturity to maturity in love, wisdom, and purpose.

But in every case of genuine fellowship with Christ, no matter how begun, there is progress and development. To follow Him means to set one's feet on a spiritual path that leads to far goals. It is like exploring a new continent. We find unexpected riches; we discover unparalleled beauty; we discern a vastness that surpasses our understanding. And when we come to the end of life, the path still curves up and leads to eternal horizons. Even through death we still follow Christ into another room of our Father's House.

Thus the early followers of Jesus found it to be. In our lesson we have their first meeting with Christ. It was a turning point in their lives. They heard and heeded His great challenge, "Follow me." Elsewhere in the Gospel narrative we may trace their progress in His fellowship. Gradually, under the transforming influence of His spirit, they became disciples, apostles, martyrs (which means "witnesses"). They found in Christ a teacher, a master, and a Saviour. They followed Him into knowledge, into service, and into eternal life. And when they died for their faith, they were still following Him, "to be forever with the Lord," in the presence of God.

Something like that must be the experience of men to-day. In our Sunday Schools we sound forth the great challenge of Christ, "Follow me!" By example and precept we seek to lead children to a great decision day when they will choose Him for their captain and leader. That should be their Commencement Day—the real beginning of their responsible Christian life. And as they walk with Christ through all the circling years they, too, will find in Him a teacher, a master, and a Saviour. They will become His disciples, His servants, and His witnesses. They will proclaim His Gospel and promote His cause by manifesting His spirit and by living His life.

I. The Teacher—Jesus was a teacher sent of God. He taught as one having authority. The five men mentioned in our lesson, who followed Him, became His disciples, i. e., learners. They heard Him teach and preach. They came to Him with their questions and problems. And thus, through personal fellowship, they came to share Jesus' deep insight and wisdom. They accepted His spiritual truth.

This spiritual wisdom of Jesus we call His Gospel. It is God's revelation to men. It is by no means identical with our human theologies, though, to some extent, it may be found in all of them. And in a very deep sense this Gospel of Christ cannot be "taught." It was made flesh in the personal life of Jesus. It dwelt among men full of grace and truth. Wrought out in life, men saw it and believed it. That is still the best, if not the only, method of commending the Gospel to the faith of men.

And yet we must also teach it, especially to beginners in the Christian life. To be a follower of Christ means to believe, to know certain things about God and man, sin and salvation, life and death. We have learned them from Christ, and we must patiently and reverently teach them

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Palm Sunday, April 13, 1919

CHRIST OUR SAVIOUR

John 1: 35-51

Golden Text—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3: 16.

Lesson Outline—1. The Teacher. 2. The Master. 3. The Saviour.

Our first lesson in this new series was about God. That is the central and cardinal doctrine of our Christian faith, which determines all the other doctrines. Sometimes we forget or overlook that. We talk about doctrines as though they were so many unrelated propositions; certain items of information which the Bible gives us. But all Christian doctrines are closely related. They have a common center. And that is God. Our doctrines of sin or salvation, for example, are shaped chiefly by our thought of God. If He is really our Father, and not merely a heavenly King, sin is more than the transgression of a law. That does not fully describe its Christian significance. And salvation is more than the cancellation of a debt. It is the restoration of a broken fellowship.

But now all our doctrines of faith are Christian, i. e., they are derived from Christ. It is He who showed us the Father. It is through His revelation of God that we possess that new and deeper insight into

spiritual truth which marks our Christian doctrines. It is proper, therefore, to proceed from our thought of God to Christ. And that forms the theme of this lesson.

But let us note carefully that it is not a lesson "about" Christ, our Saviour. It does not state a doctrine or elaborate a theory about Jesus. There is not a word in it about a plan of salvation or a philosophy of the atonement. The whole lesson moves in the realm of personal life and experience. There is John the Baptist bearing witness to Christ. And there are two men who hear his testimony. They follow Jesus. And one of them, Andrew, immediately finds his brother and brings him to Jesus. The next day Philip comes in personal contact with Christ and hears His challenge. And he at once brings Nathanael. So, from first to last, we have the touch of life upon life. There is no argument here, no speculation. It is all personal testimony and vital contagion. That is the way Christianity began, according to our lesson.

And that is the way it continues to grow—through testimony and by test, not through argument or by theories. Doctrines about Christ come last, not first, in the order of life. First there must be personal experience of Christ, such as the disciples had in our lesson. And then, out of that experience, the confession will be born that Christ is, indeed, the Saviour.

But how may the children of our Sunday Schools gain that personal experience of Christ? Mainly through consecrated personalities. Jesus must be incarnate in parents and teachers. They themselves are the great lesson which children learn.

to our children.

II. The Master—Directly, these early disciples became apostles. They were sent out to do the things Jesus was doing. The learners became doers of the word. Creed was expressed in deed.

It is still thus. Those who follow Him sincerely find in Him their Lord, whose purpose they must share. To be a follower of Christ means not merely to know but also to do certain things. The great mission of Jesus was to establish the kingdom of God upon earth, to enthrone God in the hearts of men. And we must follow the Master in the promotion and completion of that unfinished task.

It is quite useless to debate the question whether our age needs more creed or better deed. The two cannot be separated. The one conditions the other. And our need of both is equally great. That need of better instruction in Christian truth and of nobler consecration to Christ's purpose must be met in our Sunday Schools, if the world of to-morrow is to follow Christ.

III. The Saviour—Finally, these early disciples became witnesses of Christ. Their lives bore testimony to Him. They had become new men, transformed in spirit and purpose, endued with power. And Peter, speaking for all of them, said, "Thou art the Christ, the Son of the living God." Their admiration of the great teacher and master became adoration of the divine Saviour. For they were conscious that it was Jesus who had saved them from sin. It was His spirit that ruled them and transformed them. And that is the crown of discipleship. Those who follow Christ not merely know or do things. They become Christlike in spirit and in power. Creed and deed are not the only factors. Beneath both lies the mystic personal experience of salvation through Christ. Yet, though mystic, it is not magical. It may be shared by all who follow Jesus. It is a personal, spiritual experience. Like the early disciples, through patient, loyal fellowship with the teacher and master, we shall find in Him our divine Saviour, who delivers us from the power and guilt of sin.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

April 13th. How to Give God's Day to Godlike Deeds. Exod. 20: 8-11

The question of the proper observance of the Lord's Day is a very popular one at this time when there are efforts made to remove some of the restrictions that have been applied to this day for many generations, and when the opinions of men are divided on this question. But it is not a new problem. It is almost as old as the human race. The Sabbath, as it was called in the Old Testament, is older than the Law of Moses. It is older than the time of Abraham, the father of the faithful. It goes back to the very beginning of the human race, and almost from its very origin forces and influences have been brought to bear upon it to change its character and purpose. In order to safeguard it the priests of the Old Testament threw many restrictions and detailed specifications around it. Some of them seem very strange, if not ridiculous, to us to-day. In the New Testament dispensation the same problem confronted the people of that day. Jesus seemed to deal more leniently with the Sabbath than some of His contemporaries did and He was criticised and condemned for it. Doubtless He gave men the right conception of it and illustrated

by His own example its proper observance.

When we come down in later history we meet this problem in a pronounced form in the history of the Puritans. It was their conception of the Sabbath that helped to drive the Puritans from England and to seek refuge in the new world. They were strict in their observance of the Sabbath. They always called it by that name, even though they observed the first day of the week. They did not like to call it Sunday because that name was of heathen origin like all the names of the days of the week. They called it Sabbath because the name was in the Bible, and that was sufficient for them. It is, however, an Old Testament name. The best name to be used by Christians is **the Lord's Day**. It is the Lord's Day because He rose on the first day of the week. The Christian Church was founded on the first day of the week, and the day itself is to be given over to the Lord. Now, the Puritans prohibited two things on this day, namely, work and play. Their conception of the Sabbath was undoubtedly due to their peculiar conception of God and of religion. No unnecessary work would dare to be performed on that day. No meals were to be cooked. John Ruskin said that he would undoubtedly have become a minister if it had not been for the fact that he had to eat cold mutton every Sunday in his father's home. They were not to wash their dishes on Sunday, but these would have to remain over until Monday. Likewise, play was prohibited. The children would not dare to play on this day. It was to be a day given over to God in a sober, somber spirit.

Since then, conditions have entered into our life which tend to modify our conception of works of necessity and our idea of recreation, and consequently our conception of the observance of the Lord's Day has changed. Society is organized on a different basis to-day than it was one hundred years ago. There are works of necessity to-day which were not so regarded at that time. Some people must work on Sunday. Trains and steamboats must be kept going. People get sick on Sunday and medicine and medical aid must be secured. So there has come to be a modification in regard to the Sabbath so far as works of necessity are concerned.

The same has been true with reference to recreation. Our modern methods of life, the factory system where people are bending over a machine six days in a week, our office system where people are confined to a small room an entire week, our congested city life—all make a new demand upon recreation, and consequently, people take the Lord's Day for amusement, out-of-door life and all forms of recreation. It is plain that this legitimate craving can be carried to extremes. The wrong appears when either work or play deprives people of attending to their religious duties and responsibilities, or where work and recreation are being carried forward for commercial purposes. It should also be stated that we have enlarged our conception of religion itself and that even in play and in certain phases of work we may be doing the Lord's will. It is significant that our topic should speak of **God-like deeds on God's day**. This implies that the day is not to be one of inactivity, of loafing and lounging and idling away your time. There is no physical or spiritual help coming from that sort of Sabbath observance. The day should be given over to God in the interests of His religion, but religion is something deeper and more inclusive than acts of worship. It is a spirit, a life, an attitude. Godlike deeds are those animated by the spirit of God.

It is interesting to observe how Jesus spent the Sabbath Day. Let us take one of His typical Sabbath days and follow Him as He went on His way. First, on this particular Sabbath Day, "He went to the synagogue as His custom was." Now,

whatever may be said of the Church as an institution and whatever our conception of religion may be, as broader than any creed or cultus, Jesus gives us the example of going to Church on the Sabbath Day, and we should not presume to be wiser than He. No Sabbath Day is properly observed if Church-going does not form a part of it. We cannot find God in nature or in literature or anywhere else like we do meet Him in the sanctuary. We should, therefore, so arrange our affairs that we can go to God's house on His day and worship Him in spirit and in truth. This will qualify us to get a right conception of life and to meet the problems that confront us during the other days of the week.

Second, Jesus took a walk with His disciples. He did not retire into a room and draw the blinds. It is said that John Ruskin's father always covered all the pictures in his home on Sunday so that he might not look at them. Jesus believed in the great out-of-doors and in fellowship with His disciples. They went down to the seashore together on that particular Sabbath afternoon. But Jesus avoided the crowd. He did not go in great numbers, but, quietly in company with a few intimate friends, He took a walk that afternoon. Would anyone say that a walk on Sunday afternoon with a friend or two is un-Christian? Even a walk can be made to partake of the nature of a sacrament. Let God's great Temple out-of-doors lead the soul up into communion and fellowship with Him.

Third, Jesus did a work of mercy on that day. He healed a sick man. That aroused the indignation of the Pharisees. Jesus rejoined by saying, "Is it not lawful to do good on the Sabbath Day?" It seems to be altogether proper on this day to visit the sick, to go on errands of love and mercy, to bring cheer and gladness into the hearts of people. The giving of a cup of cold water is a Godlike deed. Is not the giving of a bouquet of flowers to a sick person a Godlike deed? Why may we not do this on the Sabbath Day?

It ought not to be necessary for Christian people to be restrained in their observance of the Sabbath by all sorts of laws and restrictions. We speak of the Old Blue Laws and some are chafing under them. Usually, however, the people who violate the laws are the ones who object to them. All laws give the violators of them "the

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blues." The thief who is put to jail gets "the blues" and objects to the law against stealing; so does the murderer, so does the adulterer. But the men and women who live in the spirit are concerned very little about the law itself. The Sabbath laws are not Blue Laws to them. They have no fault to find with them; they simply live above them and thus gladly fulfill them.

The Sabbath is the core of our Christian civilization. We must keep it pure and unspotted. Keep the purple in it, but let it be a day of gladness and of cheer. Let it be in a real sense God's day. The author of the Book of Revelation says that eternity is but one day and that is an eternal Sabbath that knows no setting sun. It is God's day filled with Godlike deeds.

A CONSPIRACY

Rev. David A. Souders, D. D.

Conspiracies are of two kinds, friendly and unfriendly. The one now under consideration seems to be a friendly conspiracy. It began in Lorain on Sunday, February 23. It broke out again in East Chicago on Sunday, March 9, when Rev. Mr. Virag, in the name of the Hungarian Reformed ministers of the Reformed Church in the United States, presented the Superintendent with a purse of one hundred dollars in gold. The speech he made was so pleasant and the ending of it so liberal that there can be no doubt about the very good intention of the ministers. We, therefore, here give these brothers in the Lord's work our sincere thanks for their testimony of appreciation and good will. We promise them every effort to make their work ever more effective for the good of the congregation which they are serving.

There was another outbreak of the conspiracy on Sunday, March 16, in Akron, Ohio, to which place we had been invited to join in an Americanization Day service. It was a real Americanization Day, with a sermon in Hungarian, setting forth the love of the Hungarian people for freedom, as has been shown in her history by many of her heroes, and especially by Poetifi and Kussuth. It also emphasized the fact that true freedom can be secured, preserved and enjoyed only through the teaching and example and spiritual power of Christ. The superintendent preached a short sermon in English on the cost of freedom to the immigrant and the blessings which citizenship will bring him.

The afternoon was given to a union meeting of Hungarian and American people, at which the Mayor of the city was to speak, but could not come. There were two English addresses and one Hungarian. The latter was especially appreciated by the people. Then, later in the evening, there was a supper by the congregation and its friends served by the good women of the congregation in the school room, where there was more speaking and music, and last, the outbreak above referred to in the shape of a purse of gold given by the consistory in the name of the congregation. This was entirely unexpected, as the minister had already sent his gift with that of the other ministers two weeks before.

How liberal all these Hungarian people are! The Superintendent is sure they will be even more ready to give to the benevolent work of the Reformed Church for the support of Home Missions, Foreign Missions, Orphans' Homes (there are five of such in the Church, any one of which will as readily receive a child from a Hungar-

ian Reformed family as from an American family), and for the Relief of Aged and Disabled Ministers and Their Widows. The Superintendent, therefore, gives thanks for what the people have done for him and requests that now the people join with him in securing the money needed so much for these other interests of the Reformed Church.

Irwin, Pa.

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

Spring Cleaning

Almost every evening this week the superintendent, some of the employees and many of the children were busy cleaning on the lawn and especially at the hedges. It was a big piece of work and all seemed to enjoy it. Surely they were all pleased with the results.

First came Mrs. More's barbary hedge in front of Applegate Lodge. That was a disagreeable job and therefore was done altogether by volunteers. It was to be begun only after the superintendent's supper, but by the time he reached the place he found it fairly swarming with eager workers and with so many willing helpers it proved a pleasure rather than a task. Surely it was a sight worth seeing.

The two following evenings we cleaned the California privet hedge around Leinbach Cottage. This was easier, but there was more of it and it kept us busy. A lot of the little girls scratched out the leaves, older ones raked them together, still others packed them into empty salt bags, which were then piled upon the hand cart and with a little boy on the top of the pile and a lot of others pushing and pulling they were rushed out into the barn yard faster than some freight seems to be reaching us.

Last evening we dug a trench half way around the little grave yard where Mrs. More's body is laid away. The trench is two feet wide and twenty inches deep. Then we cleaned the gutter which carries the water through Shady Nook Park and put the decaying leaves, taken from this gutter, into the bottom of the trench eighteen inches thick and covered them with ground. Later this will be covered with manure and on top of this about eight inches of rich soil. This will make a fine bed for privet cuttings to form a beautiful border around the lot.

To-day it rains. All signs of our scratching and raking and sweeping have already disappeared. It seems like nature's benediction upon our efforts to make Bethany beautiful for the pleasure of its friends.

PHOEBE DEACONESS AND OLD FOLKS' HOME, ALLENTOWN, PA.

Rev. Robert M. Kern, Superintendent

Miss Lizzie Anthony is on the sick list. She is one of the younger members of the family. We hope that we can soon report her off. Miss Anthony is, however, one of the earlier members of the family. She was with us in the old building. Otherwise our family is enjoying good health.

The last person to join the Corporation was Mrs. C. D. Schaeffer, of Salem Reformed Church, Allentown. Corporation members pay \$10 upon enrollment and \$5 annually thereafter. We should certainly be glad to enroll more.

We have every evidence that the various chapters of the Auxiliary are at work on Donation Day preparations. One chapter has already sent us a bag of potatoes, another one reported that they were going to gather their potatoes this week, still

Educational Column

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another chapter telephoned while these notes were being written that they had a splendid donation ready to turn over towards the tents.

Sometimes we wonder whether the services of our Deaconesses meet the wishes of the people. In a number of instances we have had all the evidences we needed. One of the most gratifying letters that has come to our desk since our Deaconesses have been consecrated came a few days ago from the head of the family where we had rendered services. This letter explains itself, and will be quoted in full, as the balance of our communication this week. It reads as follows:

Enclosed please find check for \$37.50 for services of ———.

When service such as your Deaconesses give is rendered to people who can afford to pay, they ought not to think it a duty but consider it a privilege to pay.

I assure you that myself and family deeply appreciated the presence of Miss ——— in our home. We were in sore straits, six people ill with the "flu," impossible to secure a nurse, our last resort the Deaconess Home. The day Miss ——— stepped inside the house we felt "surely this is an angel of mercy." And when we think how brave and fearless she was! A young woman, just on the threshold of her life, walking right into a veritable pest house, as far as the "flu" was concerned. With what looks of hope and trust she was greeted by all the sufferers. The physical service she rendered was all that could be desired. In addition to her labors in nursing the afflicted ones, and more beautiful if such a thing can be said (for consecrated service is beautiful) was her quiet, spiritual service. Her genial smile and personality was like a benediction. The beauty of it all was that no matter how hard the day or the weariness caused by her untiring devotion to the physical demands of her patients, she always found time to minister to the spiritual wants of each and every one. All the patients learned to love her very much, and with regret they saw her leave. Before our experience we were interested in the work of the Deaconess Home, that is, we paid our annual subscription to the Auxiliary connected with our Church, without any misgivings. We thought it an admirable institution of its kind, and wished it success, etc. After having come in touch with the ministrations of the Home, and learning of the self-sacrificing spirit of the Deaconesses, going to all kinds of homes, exposing themselves to all kinds of dangers, and last and best of all, letting their light shine, we feel the great and noble character of the work. One cannot help but feel that it can truly be said of these noble girls and women, "Inasmuch as you did it unto the least of these, ye did it unto me, enter thou into the joys of the Lord." I have never written a check which gave me greater pleasure than the one herewith enclosed.

You stated in your letter the amount was \$37.50, but you would call it \$35.00. I cannot accept the reduction, in view of the great service rendered. Therefore I beg to be permitted to send check for full amount, which I hope will be acceptable to you.

Yours in Faith, Hope and Love.

Obituary

JACOB H. WAGNER

Trinity Church, Watertown, Pa., sustained a severe loss in the death of Jacob H. Wagner, easily its most influential member and the town's foremost citizen, who departed this life Monday morning, February 24, 1919, aged 76 years, 2 months and

5 days. What makes the loss seem all the heavier is the fact that only a few months before his brother, Charles A. Wagner, an elder in the congregation and universally beloved, preceded him into the Great Beyond.

His life account reads almost like the 11th chapter of 2nd Corinthians, which portrays so graphically the sufferings and trials of the Great Apostle. The head of the oldest manufacturing company in Watertown, it was a long way from the first plant erected in 1866 to the present plant, generally recognized as the largest and the best equipped plant of its kind in the State. It was a way strewn with wreckage and disaster. Again and again, on five different occasions, were the plants with which he was identified burned to the ground, but invariably phoenixlike a larger and a better plant rose out of the ashes. It almost seemed as though some merciless Nemesis were pursuing him and trying to keep him down. But his was the flexibility of the reed. The storm could bend him, but it could not break him. His was a courage and a tenacity of purpose extremely rare and exceptional. Only strong men possess them. "As thy day, so thy strength shall be." Brother Wagner tasted the blessedness of this promise. For though his day oftentimes was a trying one, he had the physical endurance, mental insight, sound judgment, moral stamina and spiritual adequacy to meet its demands.

He was easily Watertown's foremost and most useful citizen. He grew up with the town, and the town grew up with him. He was always a most prominent factor in its political, social and industrial affairs, and his name will ever be associated with its progress and its history. He had what some one calls social goodness; he used his influence for the good of the community. Earlier in his career he filled the different borough offices, such as Burgess, Councilman and School Director. In his later years, however, he devoted himself almost exclusively to his business interests, but by doing so was just as great, if not a greater civic factor than before. He made it possible for many a man in the community to build and to own his own home. He often furnished employment to men when their help was not really needed, and kept his mill running when perhaps it might have been in the interest of economy to have suspended operations for a while. His conveyances and automobiles were always at the disposal of the community, and many were the favors which he showed to others. He was domestic in his tastes and was devotedly attached to his home and family. Always ready was he to invite others to share his hospitality and his table was rarely without a guest or a friend.

He had a keen appreciation of spiritual values and nothing meant so much to him as his Church. No less a factor was he in the Church than he was in the community. Trinity Church has lost one of its pillars, one of its oldest and its most devoted members. Only two things kept him away from the services, illness or absence from home. He was a most faithful and regular attendant. The spiritual was not choked in him by the cares and responsibilities of his business. And he came to his end in the full assurance of faith, leaning upon the Everlasting Arms, in the hope of a blessed resurrection.

The funeral was held from his late home on Main street Thursday, February 27, 1919. It was probably the largest funeral

ever held in the town. Every industry and place of business was closed in honor of his memory. The services were in charge of his pastor, Rev. P. A. DeLong, who was assisted by Rev. L. Norman Leith, of the Presbyterian Church. The honorary pallbearers were ten veteran employees who had served the deceased for forty years and more. The active pallbearers were employees of the firm who had been in service from eighteen to forty years. The departed is survived by his widow, three sons—J. H. Wagner, Jr., W. Curtis Wagner and Ned F. Wagner—and three daughters—Mrs. J. Frederick Sigel, of Northampton, England (now visiting the parental home); Mrs. Frederic G. Hastings, of Milton, and Miss Edith, home.

A TRIBUTE

There are some things which are inexplicable. It is difficult to understand why a faithful wife and a loving young mother should be removed forever from her family. When Mrs. Mary Ruth Harner was taken away from her family and friends last December, we naturally asked ourselves the question, Why did it happen? Our reason could not answer the question, but our faith comforted us with the knowledge that God does all things well, and that although now we see through a glass darkly, some day we shall see face to face and

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Although the life of Mrs. Harner was short in years, it was a beautiful and useful life. She was a sweet child, beloved by all who knew her. In her childhood she became a member of Grace Reformed Sunday School. After a course of catechetical instruction in Christian doctrine and duty, she was confirmed and became a regular consistent communicant member of Grace Reformed Church. After her marriage she and her husband united with the Evangelical Lutheran Church, in which she was actively interested. And now God has transplanted her from earth to heaven, and she is a member of the Church triumphant.

On April 28, 1913, Miss Mary Ruth Fisher the daughter of Mr. and Mrs. Willis E. Fisher, became the wife of Mr. Arnold V. Harner. In 1918 God gave them a sweet little daughter. And just at the time when her services seemed to be most needed in her home, she was removed by a dreadful epidemic that has caused much sorrow and suffering everywhere.

Mrs. Harner was a dutiful daughter, a devoted wife, a loving mother, a kind sister and a true friend. Her sweet, amiable disposition won for her a host of friends. Undoubtedly she is sorely missed by her parents and her husband, and her dear sweet baby daughter will not know the tender care of a Christian mother. Our hearts go out in sympathy to those near and dear to her. May God comfort them and bless them in their sad bereavement.

Her former pastor,

Eugene L. McLean

4706 Hazel avenue, Philadelphia, Pa.

REV. SAMUEL A. HITNER

Rev. Samuel A. Hitner, of Pen Argyl, Pa., formerly of Mount Pleasant Mills, Pa., departed this life on Sunday morning, March 16, 1919, at the age of 77 years, 1 month, 1 day.

Upon graduating from the Ursinus School of Theology he was ordained and installed as pastor of St. John's Church, Bangor, Pa., on July 14, 1889, by a committee of East Pennsylvania Classis consisting of Revs. S. P. Mauger, J. G. Neff and J. O. Lindaman. He served the following charges: Bangor, Flicksville (2 Churches), 1889 to 1892; Edinburg, Va. (4 Churches), 1892 to 1907; Fayette, N. Y. (1 Church), 1907 to 1908; Nescopeck (2 Churches), 1908 to 1912. Here he organized and built the First Church of Nescopeck. The last charge was at Freemont, Pa. (6 Churches), 1912 to 1914. In 1914, he retired from the active ministry because of ill health, soon after which the family moved to Pen Argyl, Pa., where he spent the remainder of his days, a patient sufferer.

His funeral was held on Thursday afternoon, March 20, with brief services at his late home in Pen Argyl and in the St. John's Church, Bangor, Pa. Rev. W. H. Brong, of Pen Argyl, preached the sermon on II Timothy 4: 7-8, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." Rev. E. W. Lentz, D. D., of Bangor, a schoolmate of the departed brother, also gave a short address. Rev. W. H. Wotring, D. D., of Nazareth, read the Scripture lesson, and Rev. Floyd R. Shafer, of Tatamy, offered prayer. Brother Hitner was buried in the St. John's Cemetery at Bangor. He is survived by his widow, two sons and three daughters.

JAMES M. FLEMING

Deacon James M. Fleming, of Mt. Zion Church, China Grove, N. C., died on March 17, 1919, aged 32 years, 4 months, 21 days. He had been a member of this congregation since childhood, and for the past two

years had served energetically and faithfully as deacon. He canvassed a part of the congregation and secured in pledges over \$13,000 towards the erection of a new Church edifice. He gave liberally of his means and time to the erection of the Church. He leaves a wife and four children and a host of friends whose hearts are sad because of his departure. His pastor, Rev. J. H. Keller, conducted the funeral service, attended by a large number of friends and neighbors.

SAMUEL DEAL

Father Samuel Deal, a member of Mt. Zion Church, China Grove, N. C., departed this life March 20, 1919, aged 89 years, 2 months, 3 days. He was baptized and later confirmed as member of Mt. Zion Church and has ever been a faithful and consistent member. More than 6 months ago he met with an accident which rendered him helpless, yet he was cheerful and submissive in the hour of affliction. He leaves four children, his wife and youngest daughter having preceded him to the eternal rest. He served three years in the Civil War. An humble and faithful servant has gone to his reward. His pastor, Rev. J. H. Keller, conducted the funeral service.

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